REGULATIONS CONCERNING

Sajda -e- Sahw

Mufti Habeebur Rahman Muradabadi



DARUL-ISHAAT
Karachi-Pakistan.

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CONCERNING
SAJDA-E-SAHW

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INTRODUCTION

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ وَ
عَلٰى اٰلِهٖ وَ اَصْحَابِهٖ اَجْمَعِيْنَ ـــــــ اَمَّا بَعْدُ

There is no doubting the fact that the prayer is the most important pillar of Islam, and that offering the prayer five times a day is the sacred duty of every sane and mature Muslim. But unfortunately, due to widespread ignorance and careless attitude towards religion, many people are not fully acquainted with the various injunctions pertaining to this great act of worship, and on account of this unawareness many people remain deprived of the reward for their prayers. Many times the prayer is rendered invalid and we not even know.

Humans are prone to err, and just like in countless other affairs, mistakes are made also during acts of worship. At times one omits a *Fardh* or *Wajib* item of prayer, or makes a mistake regarding their sequence or performs a *Fardh* or *Wajib* item more than once. Similiarly one neglects at times a *Sunnah* or *Mustahabb* item, or errs regarding the number of *Rakat*. At times one makes mistakes during *Qirat* and at times one omits an *Ayat*. In short, there are many cases in which the prayer is invalidaled, but due to insufficient knowledge of the religious injunctions many of our brothers as well as the *Imams* in the mosques, think that the prayer will be in order if one performs *Sajda-e-Sahw*, no matter what kind of mistake was made.

Likewise there are many instances in which it becomes legally incumbent to perform *Sajda-e-Sahw*, but yet they fail to do so, and in other causes which do not entail *Sajda-e-Sahw*, they perform it. Some people even think that *Sajda-e-Sahw* is the panacea for all mistakes, and others are so obsessed with *Sajda-e-Sahw* perform it even on the slightest doubt.

Even those who are considered staunch followers of the Holy Law and who are to a certain extent acquainted with its

various injunctions, know only a few cases which entail *Sajda-e-Sahw*. And similar is the condition of an average educated person. I have seen many times how people spoil their prayers, so I felt an urge to compile the injunctions pertaining to *Sajda-e-Sahw* in book form and to get them published, so that the Muslims in particular those who function as *Imams*, may correct their prayers and thus save them from being invalidated or remaining defective.

Read this book yourselves, read it out to others as well and explain them the injunctions contained therein. Most of the injunctions pertaining to *Sajda-e-Sahw* have been included in this book, which were taken from authentic reliable works of *Fiqh* and *Fatawa*. For the reader's reassurance and satisfaction the names of the references were given, too. May Allah render this book beneficial and useful for the Muslim community, and may it become a means of salvation for me. *Ameen*.

Wa Salaam
The Compiler

REVIEW
BY

Hazrat Maulana Nizamuddin Mufti Darul Uloom Deoband

My respected brother زيدت معاليكم و مكارمكم

As-Salaamu alaikum wa Rahmatullahi wa Barakatuhu!

I received your letter as well as the book, at most of which I had a cursory glance and some selected portions of which I read thoroughly. Whatever I had read I found to be the outcome of painstaking research. You had, Masha Allah, invested hard work in this compilation, and this effort of your is indeed worthy of praise. May Allah accept your effort and render it beneficial for the Muslim community. You have provided tremendously useful information pertaining to frequent occurrences.

فَجَزَاكُمُ اللّٰهُ عَنَّا وَ عَنْ سَائِرِ الْمُسْلِمِيْنَ

This most humble servant is indeed greatly pleased and always prays to Allah that this work finds acceptance in His court and that it be a source of benefit for the believers. He also prays for the health and well-being of his dear brother.

فقط و الدعا و السلام

Nizamuddin عفي عنه

Darul Uloom Deoband

THE *FARAAIDH* OF THE PRAYER

Here we shall briefly mention the *Faraaidh, Wajibat, Sunan* and *Mustahabbat* of the prayer so that you can easily comprehend the subsequent *Masaail* concerning *Sajda-e-Sahw* and when it becomes obligatory to perform *Sajda-e-Sahw*. You therefore ought to read the following pages carefully and memorize the injunctions mentioned therein. According to the *Hanafi* scholars there are six *Faraaidh* in the prayer five of which are '*Arkaan*' i.e. components of the prayers, whereas the sixth is not, as shall be demonstrated soon.

1. ***QIYAAM***●

Qiyaam means standing. The honourable jurists have mentioned that *Qiyaam* implies standing so straight that if one was to extend one's hands towards one's knees one could not touch them. And the minimum duration of *Qiyaam* is to stand for as long as it takes to recite as much of the Holy Qur'an as is necessary for the prayer to be in order. *Qiyaam* is *Fardh* only in the *Fardh* and *Wajib* prayers, and according to an authentic statement also during the *Sunnn* of Fajr (Durr-e-Mukhtar)

2. ***QIRAT***

Qirat means recital of the Holy Qur'an. Reciting at least one *Ayat* is *Fardh*, whether it be a longer a short *Ayat*. But the *Ayat* at will have to consist of two words. If the *Ayat* consists only of one word, e.g. 'مدهامتان' or of one or two letters such as' ص' or 'حم' then the obligation of *Qirat* will not be fulfilled. *Qirat* is *Fardh* only in the first two *Rakat* of a *Fardh* prayer, and in the *Witr* prayer, the *Sunan* and *Nawafil* it is *Fardh* in all *Rakat*.

(Durr-e-Mukhtar)

● In most books of *Fiqh* the *Takbeer-e-Tahreema* had been mentioned first among the *Faraaidh* of the prayer, the three *Imams* of the *Hanafi* school of thought are however agreed that it is a condition for prayer, but not one of its *Arkaan*. But since the *Arkaan* of the prayers are closely related to the *Takbeer-e-Tahreema* it is usually mentioned along with the *Faraaidh*. Due to its being a *Rukn* of prayer it has not been included in the *Faraaidh* of the prayer. (vide Sagheeri Mujtabai)

3. RUKU

Ruku means bowing to such an extent that one's hands reach one's knees.

4. SAJDA

Sajda means prostrating in such a way that at least one's forehead, one knee and one toe are touching the ground. If one prostrates on a pillow or a spring - mattress or anything on which one cannot rest one's forehead, then the *Sajda* performed thus will not be in order, similarly in case the place where one rests his forehead is one span higher than the place where one keeps his feet. (Murati Al Falah)

5. QA'DA AKHIRA

That means to sit after the last *Rakat* after both *Sajdas* for as long as it takes to recite the *Attahiyyat*. Sitting for as long is *Fardh*. (Durr-e-Mukhtar)

6. KHUROOJ BI SAN'IH

That means to complete the prayer with any action of his own, i.e. after offering the prayer to do any such thing which was not permitted during the prayer, e.g. saying 'السلام عليكم ورحمة الله' or talking to someone, or getting up and leaving the place where one had prayed or turning away from the *Qibla* and so forth. (Shami)

NOTE: If one omits any of the *Faraaidh* of the prayer, then the prayer shall be void and will have to be offered again. *Sajda-e-Sahw* is not a sufficient amendment for such an omission.

WAJIBAAT OF THE PRAYER

1. Saying الله اکبر when commencing the prayer (i.e. at the time of *Takbeer-e-Tahreema*).
2. After *Takbeer-e-Tahreema* to keep standing for as long as it takes to recite *Sura Fatiha* and any other *Sura*.
3. To recite *Sura Fatiha* once in the first two *Rakat* of a *Fardh* prayer, and to recite it in every *Rakat* of any other prayer.
4. To recite three short *Ayats* or one long *Ayat* after *Sura Fatiha* in the first two *Rakats* of a *Fardh* prayer, and to recite that much in every *Rakat* of any other prayer.
5. To recite first *Sura Fatiha* and thereafter any other *Sura*.
6. *Qawma*, i.e. to stand erect after *Ruku*.
7. To keep one's hands knees, feet and nose on the ground while prostrating.
8. To prolong one's *Ruku* or *Sajda* as much as it takes to recite once سبحان ربی العظیم or سبحان ربی الاعلی.
9. *Julsa*, i.e. to sit up straight between the two *sajdas* for as long as it takes to say once سبحان الله.
10. *Qa'da Ula*, i.e. in a prayer consisting of four *Rakat*, to sit after the first two *Rakat* for as long as it takes to recite the *Attahiyat*.
11. To recite the *Attahiyyat* once in the *Qa'da Ula* and *Qa'da Akhira*.
12. To get up for the third *Rakat* without delay after having recited the *Tashahhud*.
13. To recite the *Dua-e-Qunoot* in the *Witr* prayer.
14. In case one leads others in prayer, to recite aloud during the *Jahri* prayers (i.e. Fajr, Maghrib, Isha) and inaudibly during the *Sirri* prayers (i.e. Zuhr and Asr) likewise one should recite inaudibly in any optional prayer offered during day-time.
15. To conclude one's prayer by saying السلام علیکم ورحمة الله.
16. To pronounce six additional *Takbeers* during the *Eid*-prayers. (Durr e Mukhtar, Qadi Khan and others.)

MAS'ALA

If one happens to inadvertedly omit any of the *Wajibaat* of the prayer, or performs one *Wajib* repeatedly, or at any other than its appropriate time, then one will have to perform *Sajda-e-Sahw.*

THE SUNAN OF THE PRAYER

1. To stand straight and not to lower one's head while pronouncing *Takbeer e Tahreema*.
2. To raise one's hands up to one's ears or shoulders before pronouncing *Takbeer-e-Tahreema*.
3. To turn the palms of one's hands toward the *qibla* while pronouncing *Takbeer-e-Tahreema*.
4. While raising one's hands, not to spread one's fingers nor join them. Rather one should keep them in their natural position.
5. To immediately fold one s hands after pronouncing *Takbeer-e-Tahreema*, i.e. without letting them drop first. Men should fold their hands right below the navel and women should fold their hands on their chest.
6. Men should place their right palm on their left hand in such a way that they clasp their left wrist with the thumb and little finger of their right hand, letting the other fingers rest on the back of heir left wrist.
7. To recite سبحانک اللهم ... immediately after having folded one's hands.
8. To recite اعوذ بالله من الشيطان الرجيم in the first *Rakat*, before beginning *Qirat*.
9. To recite بسم الله الرحمٰن الرحيم in the beginning of each *Rakat*.
10. To say آمين after reciting *Sura Fatiha*.
11. To say سمع الله لمن حمده in case one acts as *Imam*.
12. To say ربنا لک الحمد in case one offers one's prayer behind the *Imam*, and to say both in case one offers one's prayer alone.
13. To pronounce the *Takbeerat-e-Inteqalia* (i.e. the *Takbeers* indicating a change of posture) aloud in case one leads others in prayer.
14. During *Qiyaam* to keep one's feet approximately four fingers apart.
15. To recite any *Sura* from the *Tiwaal-e-Mufassal* (i.e. from *Sura Hujrat* to *Sura Burooj*) during the *Fajr* and *Zuhr* prayers; from the *Awsaat-e-Mufassal* (i.e. from *Sura Tariq* to *Sura Zilzaal*) during the *Asr* and *Isha* prayers; form the

Qisaar-e-Mufassal (i.e. from *Sura Zilzaal* to the end) during the *Maghrib* prayers, provided one does not happen to be a traveller. A traveller may recite whatever he pleases.

16. To make the first *Rakat* of the Fajr prayer twice as long as the second *Rakat*.
17. To say الله اكبر when going into *Ruku*.
18. To clasp one's knees with one's hands while in *Ruku*. Women however should only gently place their hands on their knees.
19. Men should, while in *Ruku* keep their fingers spread on their knees whereas Women should keep their fingers joined.
20. While performing *Ruku* men should bow as much as to bring their back in line with their hips, women however should bow only as much as to be able to reach their knees.
21. To keep one's legs straight while in *Ruku*.
22. To say at least thrice سبحان ربی العظیم while in *Ruku*.
23. Men should, while in *Ruku*, keep their arms away from their torso, whereas women should not.
24. To say الله اكبر when going into *Sajda* and to first keep one's knees, then one's hands, nose and forehead on the ground and to lift them in reversed order when getting up.
25. While in *Sajda*, to keep one's face between one's hands.
26. While in *Sajda* to keep one's stomach away from one's thighs and one's elbows away from women's sides and raised form the ground. Women however should and make their stomach touch their thighs and keep their elbows close to their sides and on the ground.
27. To keep the fingers of one's hands joined while in *Sajda* and to make one's toes point towards the *Qibla*.
28. To keep one's thighs together while prostrating.
29. To recite at least thrice سبحان ربی الاعلیٰ while in *Sajda*.
30. To say الله اكبر when getting up from *Sajda*.
31. To perform *Jalsa* and *Qa'da* (both Qaida Ula and *Qa'da Akhira*) as follows: to sit on one's left foot, and to keep the right foot upright as usual. Women whoever should sit on their left hip and keep their feet towards the right.
32. To point with the forefinger of one's

right hand while reciting the *Attahiyyat* in the following manner to make a circle with one's thumb and middle-finger, letting one's ring-finger and little finger rest on one's thigh, and while reciting لا الـــــه to raise one's forefinger, and to drop it on reciting الا الله and to keep one's finger in that position to the end.

33. To recite *Sura Fatiha* in the third and fourth *Rakat* of a *Fardh* prayer.
34. To recite *Durood Shareef* after *Attahiyyat* in the *Qa'da Akhira*.
35. To recite any *mathoor Dua* after *Durood Shareef*.
36. To salute first towards the right and then the left side when concluding the prayer.
37. While saluting the *Imam* should intended to greet the *Muqtadis*, the *Kiraman Katibeen* (i.e. the recording angels) and other angels as well as righteous Jinn, and the *Muqtadi* should intend to greet the angels accompanying those who offered the prayer with him and if he offers his prayer on the right side of the *Imam* then while saluting towards the right he should intend to greet the *Imam* as well, and if he offers his prayers on the left side of the *Imam*, then he should intend to greet the *Imam* while saluting towards the left, and if the *Imam* is right in front him then he should intend to greet the *Imam* while saluting towards the right and left.
38. The *Imam* should salute aloud.
39. The second salutation should be said in a slightly lower tone than the first.
40. The *Muqtadi* should salute along with the *Imam* and *Masbooq* should get up after the *Imam* did salute towards both sides. (This is mentioned in most books of *Fiqh*)

MASALA

If one happens to omit a *Sunnah* while offering the prayer, then this does not entail *Sajda-e-Sahw*. The prayer however will become *makrooh*.

THE *AADAAB* AND *MUSTAHABBAT* OF THE PRAYER

1. Men should, at the time of commencing their prayer, take their hands out of their sheets (provided there be no legal excuse such as cold and so forth.) Women however should keep their hands under their sheets.
2. During *Qiyaam* one should keep one's gaze fixed at the place where one is going to place his forehead during prostration. During *Ruku* one should look at the back of one's feet, during *Sajda* one should look at one's nose, during *Qa'da* one should look at one's thighs and while saluting one should look at one's shoulders.
3. During prayer one should try to suppress any urge to cough.
4. One should cover one's mouth in case one has to yawn. If one cannot help yawning during *Qiyaam*, then one should cover one's mouth with the back of one's right hand and if one has to yawn at any other time, then one should cover one's mouth with the back of one's left hand.
5. During the *Qa'da Ula* and *Qa'da Akhira* are should recite the *Attahiyyat* which has reached us through Hazrat Abdullah bin Mas'ood ﷺ (This *Attahiyyat* is preferred by the *Hanafi* scholars and it begins as follows: التحیات لله والصلوۃ. Another version of the *Attahiyyat* which was transmitted by Hazrat Ibn Abbas رضی الله عنهما and which is more popular among the followers of *Imam* Shaf'i begins as follows:

   التحیات المبارکات لله......

6. One should recite the *Dua Qunoot* which begins with:

   اللّٰهم انا نستعینک ونستغفرک...................

It is laudable to recite thereafter the *Dua Qunoot* given below as well:

اَللّٰهُمَّ اهْدِنَا فِیْمَنْ هَدَیْتَ وَ عَافِنَا فِیْمَنْ عَافَیْتَ وَ تَوَلَّنَا فِیْمَنْ تَوَلَّیْتَ وَ

بَارِکْ لَنَا فِیْمَا اَعْطَیْتَ وَ قِنَا شَرَّ مَا قَضَیْتَ اِنَّکَ تَقْضِیْ وَ لَا یُقْضٰی

عَلَیْکَ وَ اِنَّهٗ لَا یَذِلُّ مَنْ وَّالَیْتَ وَ لَا یَعِزُّ مَنْ عَادَیْتَ تَبَارَکْتَ رَبَّنَا وَ

تَعَالَيْتَ نَسْتَغْفِرُكَ وَ نَتُوْبُ اِلَيْكَ – وَ صَلَّى اللّٰهُ عَلَى النَّبِيِّ
الْكَرِيْمِ – اَللّٰهُمَّ اغْفِرْ لَنَا وَ لِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ
وَالْمُسْلِمَاتِ – اَللّٰهُمَّ اَلِّفْ بَيْنَ قُلُوْبِهِمْ وَ اَصْلِحْ ذَاتَ بَيْنِهِمْ وَ انْصُرْهُمْ
عَلٰى عَدُوِّكَ وَ عَدُوِّهِمْ – اَللّٰهُمَّ الْعَنِ الْكَفَرَةَ الَّذِيْنَ يَصُدُّوْنَ عَنْ
سَبِيْلِكَ وَ يُكَذِّبُوْنَ رُسُلَكَ وَ يُقَاتِلُوْنَ اَوْلِيَاءَكَ – اَللّٰهُمَّ شَتِّتْ
شَمْلَهُمْ – اَللّٰهُمَّ مَزِّقْ جَمْعَهُمْ – اَللّٰهُمَّ دَمِّرْ دِيَارَهُمْ وَ خَرِّبْ بُنْيَانَهُمْ
وَ اَنْزِلْ بِهِمْ بَاْسَكَ الَّذِيْ لَا تَرُدُّهُ عَنِ الْقَوْمِ الْمُجْرِمِيْنَ –

BASIC PRINCIPLES CONCERNING *SAJDA-E-SAHW*

Above have been mentioned the *Faraaidh, Wajibaat, Sunan* and *Mustahabbaat* of the prayer Now we shall briefly mention the basic principles concerning *Sajda-e-Sahw*, i.e. what kind of mistakes entail *Sajda-e-Sahw*, so that you can easily comprehend the subsequent *Masaail*.

Sajda-e-Sahw becomes due on account of any of the following reasons:

1. Having inadvertedly omitted any *Wajib* item of the prayer.
2. Having performed any *Wajib* item of prayer not at its appropriate time.
3. Having delayed any *Wajib* item of prayer as long as it takes to perform one *Rukn* of prayer.
4. Having performed any *Wajib* item of the prayer twice.
5. Having changed one *Wajib* item of prayer for another, e.g. reciting the Qur'an aloud during a *Sirri* prayer and inaudibly during a *Jahri* prayer.
6. Having performed any *Fardh* item of prayer after its appropriate time.
7. Having performed any *Fardh* item of the prayer before its appropriate time.
8. Having inadvertedly performed any *Fardh* item of the prayer twice.

HOW TO PERFORM *SAJDA-E-SAHW*

The spirit of *Ibadat* demands that it be performed in the most perfect manner and striving to adorn one's worship with this characteristic is incumbent on man. Human nature however is prone to err, so if at times on account of this weakness one happens to omit some item of the prayer or commits any other such mistake because of which the reward for one's effort would be decreased, then it becomes incumbent on man to amend for one's lapse by performing *Sajda-e-Sahw* and to thus remove the blemish. (Mabsoot)

No matter whether *Sajda-e-Sahw* become due on account of

an omission or commission, according to the *Hanafi* scholars it is to be performed as follows: During the *Qa'da Akhira*, after having recited the *Tashahhud* one salutes towards the right, saying السلام عليكم ورحمة الله, then prostrates twice, sits up, recites the *Tashahhud, Durood Shareef* and some other approved invocation and completes one's prayer by saluting towards the left and right. (Shami and others)

Hazrat Thawban ﷺ narrates from the Holy Prophet ﷺ: "There are two *Sajdas* after salutation for each mistake made during the prayer." (Badaius Sanai)

In another *Hadith* on the authority of Hazrat Abdullah bin Masood ﷺ has been mentioned that once the Holy Prophet ﷺ had offered five *Rakat* of Zuhr prayers instead of four. After saluting he performed *Sajda-e-Sahw*. (Badaius Sanai)

Hazrat Abdullah bin Masood ﷺ further narrates that the Messenger of Allah ﷺ has said: 'Anyone who has doubts concerning his prayer, whether he offered three or four *Rakat*, should think what is more probable. He then should complete his prayer accordingly and then prostrate twice after *Salaam*.

Something similar has been narrated by Hazrat Imran bin Husain, Mugheera bin Shaiba, Saad bin Abi Waqaas, Aisha and Abu Huraira رضی الله عنهم اجمعين namely that the Messenger of Allah ﷺ performed *Sajda-e-Sahw* after Salaam.

MISTAKES MADE DURING QIRAT

RECITING *SURA FATIHA* TWICE

If in the first or second *Rakat* someone inadverledly recited *Sura Fatiha* twice, or recited a major portion of it, then he will have to perform *Sajda-e-Sahw*. But not if he does so during the third or forth *Rakat*.This however applies to *Fardh* prayers only. If he does so during any optional prayer, then he will have to perform *Sajda-e-Sahw*.

WHAT IF AFTER RECITING A MAJOR PORTION OF *SURA FATIHA* ONE OMITTED SOME PART?

If someone after reciting a major portion of *Sura Fatiha* omits some part, then this will not entail *Sajda-e-Sahw*. If however he had recited a small portion only and omitted the rest, then he will have to perform *Sajda-e-Sahw*. (Alamgiri)

Allamah Tahtawi has written that according to a more preferable statement *Sajda e-Sahw* will become due in both cases.

RECITING ANY OTHER *SURA* INSTEAD OF *SURA FATIHA*

If someone forgot to recite *Sura Fatiha* in the first or second *Rakat* and began to recite any other *Sura* instead, then on realizing one's mistake one should leave that *Sura*, recite *Sura* Fatiha as well as any other *Sura* and perform *Sajda e Sahw* in the end. Similarly in case one fully recited any other *Sura* than *Sura Fatiha*, or went into *Ruku* or got up from *Ruku*. In all these cases one ought to recite *Sura Fatiha* followed by any other *Surah*, continue one's prayer in the usual manner and perform *Sajda-e-Sahw* in the end. (Alamgiri)

WHAT IF ONE RECITED ANY OTHER *SURA* THAN THE ONE INTENDED?

If someone intended to recite a certain *Sura* after *Sura Fatiha* but then happened to recite any other *Sura*, then in this case there is no need for *Sajda-e-Sahw*. (Alamgiri)

WHAT IF SOMEONE RECITES THE *ATTAHIYYAT* AFTER *SURA FATIHA*?

If in the first *Rakat* someone recited the *Attahiyyat* after *Sura*

Fatiha then this entails *Sajda-e-Sahw*. And if he recited the *Attahiyyat* before *Sura Fatiha*, then there is no need for *Sajda-e-Sahw*. (Alamgiri)

RECITING AN AYAT AGAIN AND AGAIN

If the *Imam* recites an *Ayat* again and again for as long as it takes to perform one *Rukn* (the time required to perform one *Rukn* of prayer is equivalent to that required to say thrice سبحان الله or if the *Muqtadi* prompts him again and again, then neither *Sajda-e-Sahw* becomes due nor shall the prayer of the one who prompted the *Imam* become invalid. (Shami)

RECITING ONLY *SURA FATIHA* OR ONLY ANY OTHER *SURA*

If anyone recited only *Sura Fatiha*, or he omitted *Sura Fatiha* and recited any other *Sura* and then went into *Ruku*, then in both cases *Sajda-e-Sahw* becomes due. (Durr-e-Mukhtar)

GOING INTO *RUKU* WITHOUT HAVING RECITED *SURA FATIHA* OR ANY OTHER *SURA*

If someone recited سبحانک اللهم ..... and then went into *Ruku* without having recited *Sura Fatiha* or any other *Sura*, then if he remembers he should get up from *Ruku*, recite *Sura Fatiha* followed by any other *Sura*, then go into *Ruku* again, complete his prayer in the usual manner and perform *Sajda Sahw* in the end. (Alamgiri)

WHAT IF AFTER RECITING THREE AYATS SOMEONE MAKES A MISTAKE DURING RECITATION?

If the *Imam*, after having recited three *Ayats* makes such a grave mistake during recitation as to invalidate the prayer, then it is necessary to prompt him, otherwise the prayer of the whole congregation will be void. And if he makes only a minor mistake then it is permissible to prompt him. There is no need for *Sajda-e-Sahw*. (Kabeeri)

Note: People usually think that one should not prompt the *Imam* after his having recited three *Ayats*, no matter how grave a mistake he makes or that it makes no difference if the *Imam* recites wrongly after three *Ayats* and that the prayer offered thus will be in order. Both notions are however wrong.

WHAT IF SOMEONE RECITES ONLY TWO SHORT *AYATS*

If someone recited by mistake only two short *Ayats* after *Sura Fatiha* and then went into *Ruku*, then he will have to perform *Sajda-e-Sahw*. And if one did so intentionally then one will have to repeat the prayer. (Alamgiri)

WHAT IF ANYONE RECITES ANY OTHER *SURA* AFTER *SURA FATIHA* DURING THE THIRD OR FOURTH *RAKAT* OF A *FARDH* PRAYER?

If during the third or fourth *Rakat* of a *Fardh* prayer one recites any other *Sura* after *Sura Fatiha*, then no matter whether one did so intentionally or not, there is no need for *Sajda-e-Sahw*. (Shami)

WHAT IF ONE OMITS *SURA FATIHA* IN THE THIRD OR FOURTH RAKAT OF A *FARDH* PRAYER?

If one forgets to recite *Sura Fatiha* in the third or fourth *Rakat* of a *Fardh* prayer, then there is no need for *Sajda-e-Sahw*.

(Shami)

WHAT IF THE *IMAM* RECITES INAUDIBLY DURING A *JAHRI* PRAYER OR IF HE RECITES ALOUD DURING A *SIRRI* PRAYER?

If the *Imam* recites inaudibly during a *Jahri* prayer (i.e. Fajr, Maghrib, Isha) or if he recites aloud during a *Sirri* prayer (i.e. Zuhr and Asr) then in both cases *Sajda-e-Sahw* becomes due. If however he recites only one or two words like that, then there is no need for *Sajda-e-Sahw*. (Durr-e-Mukhtar)

WHAT IF AN INDIVIDUAL PRAYING ALONE RECITES INAUDIBLY DURING A *JAHRI* PRAYER?

If an individual who offers his prayer alone recites inaudibly during a *Jahri* prayer or audibly during a *Sirri* prayer then in both cases there is no need to perform *Sajda-e-Sahw*.

(Alamgiri)

WHAT IF SOMEONE REMAINED SILENT AFTER RECITING *SURA FATIHA*?

If after reciting *Sura Fatiha* someone kept silent for as long as it takes to recite three short Ayats or one long *Ayat* and thereafter recited any other *Sura*, then he will have to perform *Sajda-e-Sahw*. (Durr-e-Mukhtar)

WHAT IF SOMEONE RECITES THREE *AYATS* INAUDIBLY DURING A *JAHRI* PRAYER AND ON REALIZING HIS MISTAKE HE RECITES ALOUD?

If during a *Jahri* prayer the *Imam* recites three short *Ayats* inaudibly, then on realizing his mistake or on being prompted he should repeat his recital including *Sura Fatiha* aloud and perform *Sajda-e-Sahw* in the end. (Shami)

WHAT IF DURING A *SIRRI* PRAYER ONE RECITES THREE *AYAT* ALOUD?

If during a *Sirri* prayer the *Imam* recites three *Ayats* aloud, then, on remembering that he was supposed to recite inaudibly, he should continue his recitation in undertone. There is no need for him to repeat his recitation. (Shami)

WHAT IF SOMEONE RECITES ALOUD DURING THE THIRD OR FOURTH *RAKAT* OF A *FARDH* – PRAYER?

If during the third or fourth *Rakat* of a *Fardh* prayer someone recites aloud, then inspite of recitation being not obligatory during those *Rakat*, he will have to perform *Sajda-e-Sahw* because in case he recites he is supposed to recite inaudibly. (Shami)

OMITTING ONE OR TWO *AYATS* DURING RECITATION

If during recitation one happens to omit one or two *Ayats*, then in this case there shall be no need to perform *Sajda-e-Sahw*. (Alamgiri)

WHAT IF AFTER RECITING THREE SHORT *AYATS* THE *IMAM* FORGETS AND GOES STRAIGHT INTO *RUKU*?

If after reciting three short *Ayats* or one long *Ayat* the *Imam's* mind goes blank and he therefore bows without any delay, then the prayer shall be in order without any execrablity. There is no need to perform *Sajda-e-Sahw*.

And if he had been thinking for as long as it takes to recite three times سبحان الله, then *Sajda-e-Sahw* becomes due. (Shami)

What if the *Imam's* mind went blank right after beginning a *Sura* and he thought for quite some time?

If the *Imam*, after reciting *Sura Fatiha*, begins to recite any other *Sura* and then his mind goes blank and he thinks for as

long as it takes to say thrice سبحان الله, thereafter he recites any other *Sura*, goes into *Ruku* and so forth, then in this case *Sajda-e-Sahw* becomes due. But if he did not remain silent for that long then there is no need for *Sajda-e-Sahw*.

(Durr-e-Mukhtar)

RECITING *SURAS* AGAINST THEIR ORDER

If someone recites during prayers the *Suras* of the Holy Qur'an against their order, e.g. in the first *Rakat* he recites *Sura* Kafiroon and in the second *Rakat* he recites *Sura Fil*, then if he did so inadvertedly his prayer shall be in order without any execrability. And if he does so intentionally then his prayer becomes execrable, but neither case entails *Sajda-e-Sahw*.

(Shami)

WHAT IF SOMEONE RECITES AGAINST SEQUENCE THEN ON REALIZING ONE'S MISTAKE ONE ABANDONS THAT *SURA* AND BEGINS TO RECITE SOMETHING ELSE?

If someone inadvertedly recited against sequence and on realizing his mistake he abandons that *Sura* and begins to recite something else (this time duly regarding the order of *Suras*), then his prayer will be in order, but execrable. He will not be required to perform *Sajda-e-Sahw*. He should however not have abandoned that *Sura*. (Shami)

WHAT IF AFTER RECITING HALF OF A *SURA* ONE'S MIND GOES BLANK AND ONE RECITES THE WHOLE *SURA* AFRESH?

If the *Imam* began to recite a *Sura* and after reciting half of it his mind went blank, so he recited the whole *Sura* again from the beginning, then in this case the prayer will be in order and there is no need to perform *Sajda-e-Sahw*. (Shami)

WHAT IF SOMEONE RECITED NOTHING AT ALL IN THE THIRD OR FOURTH *RAKAT* OF A FARDH PRAYER?

If someone recited nothing at all in the third or fourth *Rakat* of a *Fardh* prayer and remained silent, then his prayer shall be in order and he will not have to perform *Sajda-e-Sahw*.

(Alamgiri)

OMITTING *SURA FATIHA* DURING A NAFL PRAYER OR THE LAST *RAKAT* OF THE *WITR* PRAYER

If anyone forgot to recite *Sura Fatiha* during a *Nafl* prayer or the last *Rakat* of the *Witr* prayer, then he will have to perform *Sajda-e-Sahw*. (Alamgiri)

WHAT IF SOMEONE RECITES THE HOLY QUR'AN NOT ACCORDING TO THE RULES OF *TAJWEED*

If during a *Jahri* prayer someone recites the Holy Qur'an not according the rules of *Tajweed*, then there is no need to perform *Sajda-e-Sahw*. If however he makes a mistake so grave as to invalidate the prayer, then his prayer will become void on account of that, as has been explained already. (Alamgiri)

WHAT IF THE *IMAM* ACCEPTS THE PROMPTING OF SOMEONE WHO HAS NOT JOINED THE CONGREGATION?

If the *Imam* makes a mistake during recitation and someone who has not joined the congregation prompts him, then in case the *Imam* immediately accepts the prompting the prayer will be invalid. and if he accepts the prompting after a while, then the prayer will be in order. There is no need to perform *Sajda-e-Sahw*. (Durr-e-Mukhtar)

WHAT IF AFTER FINISHING *QIRAT* ONE THINKS FOR SOME TIME BEFORE GOING INTO *RUKU*?

If after finishing *Qirat* and before going into *Ruku* one thought as long as it takes to say thrice سبحان الله then this entails *Sajda-e-Sahw*. (Alamgiri)

WHAT IF DURING *QIRAT* ONE RECITES THE TRANSLATION OF A WORD?

If during *Qirat* one inadvertedly recited the translation of a word, then the prayer will be invalid and one will have to offer it again. (Shami)

WHAT IF DURING PRAYER ONE RECITED AN *AYAT-E-SAJDA* AND THEN DELAYS *SAJDA-E-TILAWAT*?

If during prayer one recites an *Ayat-e-Sajda* but forgets to perform *Sajda-e-Tilawat*, then after some time one remembers one's omission and prostrates, then in this case *Sajda-e-Sahw* becomes due. (Alamgiri)

RECITING *SURA FATIHA* TWICE

If anyone recited *Sura Fatiha*, followed by any other *Sura* and then inadvertedly recites *Sura Fatiha* again, then this does not entail *Sajda-e-Sahw*. (*Fatawa* Sirajia)

WHAT IF THE *IMAM* RECITES INAUDIBLY DURING THE *WITR* OR *TARAWIH* PRAYER?

If the *Imam* recites inaudibly during the *Witr* or *Tarawih* prayer then he will have to perform *Sajda-e-Sahw*. (Alamgiri)

WHAT IF ANYONE RECITED INTENTIONALLY INAUDIBLY DURING *NAWAFIL* PRAYERS AT NIGHT?

If someone led someone else during optional prayers at night and intentionally recited inaudibly, then *Sajda-e-Sahw* does not become due on account of that. But doing so is bad. And if anyone has done so inadvertedly then he will have to perform *Sajda-e-Sahw*. (Alamgiri)

WHAT IF THE *IMAM* DURING A *SIRRI* PRAYER, LOWERS HIS VOICE AFTER BEING PROMPTED BY SOMEONE WHO HAS NOT JOINED THE PRAYER?

If during a *Sirri* prayer the *Imam* has by mistake begun to recite aloud and someone who has not joined the congregation reminds him that he is supposed to recite inaudibly, then if the *Imam* waits a moment before acting accordingly the prayer shall be in order, and if he lowers his voice immediately then the prayer will become void and will have to be offered again.

(Durr-e-Mukhtar)

SAYING '*HOO HOO*' DURING PRAYERS

Some ignorant disciples of even more ignorant pirs hav ebeen observed to make sounds like '*Hoo hoo*' during the prayer regardless of the prayer being *Sirri* or *Jahri*. Now if this is not due to the mentioning of Paradise or Hell, then the prayer will thus be invalidated. *Sajda-e-Sahw* shall not suffice as amendment. One should strictly reprimand such ignorant people who, besides ruining their own prayer also distract others. (Shami)

WHAT IF THE 'راء' OF 'والعصر' AND 'لفي خسر' WAS NOT AUDIBLE?

If during a *Jahri* prayer the *Imam* recited *Sura Asr* in such a

way that the *Muqtadis* did not hear the sound of 'ز', i.e. they heard 'والعص' instead of 'والعصر' and 'لفي خس' instead of 'لفي خسر' then if the *Imam* had recited correctly but yet the *Muqtadis* could not properly hear him, the prayer shall be in order.
(Alamgiri)

WHAT IF ONE MIXES ONE *SURA* WITH ANOTHER *SURA*?

If the *Imam* inadvertedly mixes two *Suras*, e.g. he recites *Sura Asr* and on reading the Verse الا الذين امنوا وعملوا الصالحات he mixes it with *Sura Teen*, i.e. begins to recite فلهم اجر غير ممنون up to the end, then the prayer shall be in order and there is no need for *Sajda-e-Sahw*. (Shami)

THE CONGREGATION'S RESPONDING TO QUESTIONS POSED AT THE END OF CERTAIN *AYATS* DURING THE PRAYER

At some places it is customary that when the *Imam* recites فبای الاء ربکما تکذبان the congregation replies aloud, لا بشیء من نعمک ربنا نکذب فلک الحمد and when the *Imam* recites سبح اسم ربک الاعلی the congregation replies: سبحان ربی الاعلی and when the *Imam* recites the end of *Sura Teen* the congregation replies وانا علی ذالک من الشاهدین. The *Imam's* pausing after recital and then resuming recital after having heard the congregation's reply is not permissible, for this amounts to occupying oneself with something else than the Holy Qur'an during *Qirat* and the *Imam's* following the *Muqtadis* which renders the prayer *Makrooh-e-Tahreemi*. A prayer offered in this fashion will therefore have to be repeated.

Out of the four *Imams* only *Imam Shafii* holds this to be permissible. The honourable jurists however have mentioned that one may do so when offering optional prayers alone. In one *Hadith* has been mentioned:

والفقهاء اعلم بمعنى الحديث

'The jurists know best the implications of a tradition.
(Kabeeri)

OMITTING A SHORT *SURA* BETWEEN TWO *SURAS*

If the *Imam* read *Sura Ma'oon* in the first *Rakat* and *Sura Kafiroon* in the second, i.e. he omitted *Sura Kawthar*, then although doing so is slightly abominable there shall be no need

for *Sajda-e-Sahw*. (Shami)

PROLONGING THE *QIRAT* FOR SOMEONE

If the *Imam* prolonged the *Qirat* or the *Ruku* so that a particular person may get that *Rakat* then this is abominable to the degree of unlawfulness *(Makrooh Tahreemi)*, but there is no need to perform *Sajda-e-Sahw*. And in case the *Imam* does so far the common people then this is slightly abominable.

(Durr-e-Mukhtar)

WHAT IF ANYONE READ الحمد ولِلا

If anyone makes such a mistake during recitation as to change the meaning of the text, e.g. he says الحمد ولِلا instead of الحمد الله, then the prayer will not be in order. (Shami)

WHAT IF ANYONE READ هُمُ الفائزُون INSTEAD OF هُمُ الفائزُون?

If during prayer anyone recites هُـمُ الْـفَـائزُون instead of هُـمُ الفائزُونَ then the prayer shall be void.

REGULATIONS CONCERNING SOME MISTAKES MADE DURING *QIRAT*

If someone read قرانا instead of قُرانا or

نَعْبَدُ instead of نَعْبُدُ or

قُتِلُوْا تَقتِيلا instead of قُتِلُوْا تَقتِيلا or

قُلْ اَعُوْذُ بِرَبِّ النّاس instead of قُلْ اَعُوْذُ بِرَبِّ النّاس or

ان النفس الامّارة instead of ان النفس الاَمّارَةَ or

ايک نعبُدُ instead of اِيّاکَ نَعْبُدُ or

اَهْدِنَا instead of اِهْدِنَا or

اِهْدِنَاالصِّرَاطَ instead of اِهْدِنَاالصِّرَاطَ then

according to the early scholars the prayer shall be void, whereas the later scholars hold that the prayer shall not become void on account of these mistakes and verdicts are given in accordance with this view. (Shami)

If someone read يَدْعُ اليَتِيْم instead of يَدُعُّ اليَتِيْم then the prayer shall be in order, but if he read يَدْعُ اليَتِيْم then the prayer shall be void. (Kabeeri)

If someone read اللّٰه السّمد instead of اللّٰه الصّمد then the prayer shall be in order, but not if he read سوط عذاب instead of صوط عذاب. Likewise the prayer shall not be valid if someone read

قصرة instead of قسرة. (Kabeeri)

If someone read الا ما زطررتم or الا ما ظطررتم instead of الا ما ضطررتم then the prayer shall be void. And if he read الا مضتررتم instead of الا ما ضطررتم then the prayer shall be in order. And if he read الا من ختف الختفة instead of الا من خطف الخطفة then the prayer shall be void. (Kabeeri)

If someone read صرات instead of صراط then the prayer shall be void. And if he read اظلم والفى instead of اظلم واطفى or وما ينتق عن الهوى instead of وما ينطق عن الهوى then the prayer shall be in order. (Kabeeri)

If during recitation someone repeated a word and on account of this repetition the meaning changes, then the prayer shall be void, e.g. someone recites رب رب العالمين or مالک مالک يوم الدين. (Shami)

A GENERAL RULE CONCERNING MISTAKES MADE DURING RECITATION

The honourable jurists have laid down the following rule concerning mistakes made during *Qirat*, that if the mistake is so grave as to change the meaning of the text completely and if belief in this changed meaning would amount to infidelity, then the prayer would be void, no matter whether that mistake was made during the first three *Ayats* of one's recitation or thereafter.

And if one makes only a minor mistake, e.g. reads *Fatha* instead of *Damma* or *Takhfeef* instead of *Tashdeed* or confuses *Madd* and *Qasr*, then the prayer will not be void. But if the meaning changes drastically on account of that mistake then the prayer will not be in order.

Similarly in case one happens to pronounce any of the consonants wrong if this mispronunciation causes a considerable change in the meaning then the prayer will not be in order, but if the meaning changes only slightly then the prayer shall be in order, no matter whether one pronounced only one or more letters wrong.

Similarly in case one does not distinguish between to consonants and thus causes a change in the meaning. If a

person in spite of being very well able to distinguish between two letters yet fails to do so then the prayer shall be void. And if it is difficult for him to distinguish between two letters, e.g. between صاد and سین, or ظاء and ضاد or ذال and ظاء, then if he intentionally did not distinguish between two such letters his prayer shall be void; and if he did so unintentionally or he happens to be so illiterate and ignorant as not to know the difference between two such letters, then his prayer shall not become void on account of that. And if one added one word to the text and thus causes a change in the meaning then the prayer shall be void ,no matter if that word can be found in the Holy Qur'an or not.And if the additional word causes no change in the meaning, and if it does occur somewhere in the Holy Qur'an, then it is agreed that the prayer shall be in order. And if the additional word is not found in the Holy Qura'an then there is difference of opinion regarding the validity of the prayer. *Imam Abu Yousuf* رحمة الله عليه holds that the prayer shall be void whereas *Imam Abu Hanifa* and *Imam Muhammad* hold that the prayer shall be in order.

Anyway, most of the later scholars opine that in the above cases – keeping in view public convenience – the prayer shall be valid and in order, whereas the early scholars hold that the prayer should be repeated, since one ought to be particularly cautious during an act of worship as significant as the prayer.

Therefore one ought to be careful regarding the *Masaail* mentioned above and in case of doubt one should consult a reliable scholar. (Shami)

OMITTING ONE WORD DURING *QIRAT*

If during *Qirat* one happens to omit one word, then, provided the meaning has not changed, the prayer shall be in order, e.g. someone recited جزاء سيئة مثلها in stead of جزاء سيئة سيئة مثلها. And if the meaning changes then according to the majority of scholars the prayer shall be void, and this is statement is to be preferred. (Kabeeri)

READING A WHOLE *SURA* IN EACH *RAKAT*

It is better to recite a whole *Sura* in each *Rakat*. If one recites

one portion of a *Sura* in the first *Rukat* and one portion of another *Sura* in the second *Rakat*, then this, too, is permissible. But one should not do so unnecessarily. (Almgiri)

WHAT IF ONE RECITES ONLY TWO SHORT *AYATS*?

If after *Sura Fatiha* one recites only one or two short *Ayats*, then the prayer becomes abominable to the degree of unlawfulness, i.e. *Makrooh-e Tahreemi*. (Kabeeri)

QIRAT WITHOUT MOVING ONE'S LIPS

Some people recite the Holy Qura'an merely in their mind, without moving their lips. *Qirat* done in this fashion is not valid. For the *Qirat* to be valid it is necessary to pronounce each letter in a way that the person standing next to one or at least one oneself can hear the recital. (Sagheeri Mujtabai)

THE MEASURE OF THREE SHORT *AYATS*

The honourable jurists have mentioned the measure of three short *Ayats* to be equivalent to the three *Ayats* given below:

ثم نظر .ثم عبس وبسر .ثم ادبر واستکبر

And this is also the measure of one long Ayat. (Sagheeri)

MISTAKES MADE DURING *RUKU* AND *SAJDA*

PERFORMING *SAJDA* IN STEAD OF *RUKU*

If after reciting *Sura Fatiha* and any other *Sura* someone goes into *Sajda* in stead of *Ruku* and realizes his mistake before getting up for the next *Rakat*, then he should get up immediately, perform *Ruku*, then repeat *Sajda* and perform *Sajda-e-Sahw* in the end. And in case he did not realize his mistake before getting up for the next *Rakat*, then the *Ruku* of the second *Rakat* shall be considered as the *Ruku* of the first *Rakat*, and the second *Rakat*, too, shall be considered as the first *Rakat*, and in the end he will have to perform *Sajda-e-Sahw*.

(Alamgiri)

WHAT IF ONE PERFORMS ONLY ONE *SAJDA* IN ANY *RAKAT*?

If someone performs only one *Sajda* in the first *Rakat* and in the second *Rakat* he realizes his mistake, then he should immediately perform *Sajda*, complete his prayer as usual and perform *Sajda-e-Sahw* in the end. (Alamgiri)

WHAT IF ONE READS THE *TASBIH* OF *SAJDA* WHILE IN *RUKU* OR THE *TASBIH* OF *RUKU* WHILE IN *SAJDA*?

If during *Ruku* one happen to recite the *Tasbih* of *Sajda*, i.e. سبحان ربی الاعلی or if during *Sajda* one happens the recite the *Tasbih* of *Ruku*, i.e. سبحان ربی العظیم then there is no need to perform *Sajda-e-Sahw* on account of that, but doing so is slightly abominable. If, while still in *Ruku* or *Sajda*, one realizes one's mistake, then one should recite the appropriate *Tasbih* so that the prayer becomes according to the *Sunnah*.

(Durr-e-Mukhtar)

WHAT IF ONE HAS DOUBTS WHETHER HEP PERFORMED ONE *SAJDA* OR TWO?

If someone has doubts whether he performed only one *Sajda* or two, then he should think what is more probable. If he comes to no conclusion then he should perform one more *Sajda* as well as *Sajda-e-Sahw* in the end. (Durr-e-Mukhtar)

WHAT IF ONE FORGET TO PERFORM *RUKU* OR *SAJDA* ALONG WITH THE *IMAM*?

In case someone forget to perform *Ruku* or *Sajda* along with the *Imam*, then one should do so as soon as one remembers and then join the *Imam* in whatever he does. And if one has not done so then one should perform *Ruku* or *Sajda* after the *Imam's* salutation as well as *Sajda-e-Sahw* in the end. And in case one has done neither of the above then the prayer will not be in order and will have to be offered afresh.

PERFORMING *RUKU* INSTEAD OF *SAJDA* OR *SAJDA* IN STEAD OF *RUKU*

If someone performs any *Rukn* of prayer before or after its appointed time, e.g. one performs *Ruku* in stead of *Sajda* or *Sajda* in stead of *Ruku*, then this entails *Sajda-e-Sahw*.

(Alamgiri)

PERFORMING *RUKU* TWICE

If someone repeatedly performs a *Rukn* of prayer e.g. performs *Ruku* twice, then this entails *Sajda-e-Sahw*. (Alamgiri)

WHAT IF THE *IMAM* INADVERTEDLY PERFORMS THREE *SAJDAS*?

If the *Imam* prostrates by mistake thrice, then the *Muqtadis* should not follow him. The *Imam* however will have to perform *Sajda-e-Sahw* in which the *Muqtadis* will have to follow him.

(Shami)

WHAT IF IN SPITE OF *SAJDA-E-SAHW* HAVING BEEN DUE ONE DID NOT PERFORM IT?

While offering the prayer one had made such a mistake which entails *Sajda-e-Sahw* but then forgot to perform it. In this case the prayer shall be defective and will have to be repeated. One should however take to notice that in this case the repeated prayer shall be considered as optional prayer because by offering the *Fardh* – prayer one had already discharged one's duty, though in a defective manner. The prayer is repeated only so that one may acquire the full reward. This is also the reason that if a prayer is thus repeated with congregation and anyone joined the congregation with the intention of offering his *Fardh* prayer, he will not have

discharged his duty and will therefore have to offer his prayer again. (Durr-e-Mukhtar)

WHAT IF SOMEONE IS NOT SURE WHETHER *SAJDA-E-SAHW* HAD BECOME DUE OR NOT?

If one makes a mistake during prayer but is not sure whether this mistake entails *Sajda-e-Sahw*, then in this case he should not perform *Sajda-e-Sahw*. (Shami)

***SAJDA-E-SAHW* DOES NOT BECOME DUE ON ACCOUNT OF SOME DOUBT**

If during prayers one has doubts whether one omitted some *Wajib*, then one will not have to perform *Sajda-e-Sahw*. If however he is quite convinced, then *Sajda-e-Sahw* becomes due. (Durr-e-Mukhtar)

WHAT IF ONE HAS DOUBTS WHETHER ONE HAD PERFORMED *SAJDA-E-SAHW* OR NOT?

If *Sajda-e-Sahw* had become due, but while sitting for the *Qada Akhira* one is not sure whether one had performed it or not, then one should think what is more probable and act accordingly. If however one comes to no conclusion, then one should perform *Sajda-e-Sahw*. (Shami)

WHAT IF THE *MUQTADIS* MAKE THE *IMAM* PERFORM *SAJDA-E-SAHW*?

At times of *Imam* is made by his *Muqtadis* to perform *Sajda-e-Sahw*, i.e. when the *Imam* Salutes to the right, a *Muqtadi* says الله اكبر and prostrates. Then the *Imam* and the whole congregation prostrate, too. In this case the prayer shall not be invalidated.

PERFORMING *SAJDA-E-SAHW* WITHOUT HAVING SALUTED

If someone forgot to salute towards the right side, or saluted without turning, then yet the prayer shall be in order. (Shami)

WHAT IF SOMEONE SALUTES TOWARDS THE LEFT SIDE BEFORE PERFORMING *SAJDA-E-SAHW*?

If someone inadvertedly saluted towards the left side instead of right side before performing *Sajda-e-Sahw*, then yet there is no need to repeat *Sajda-e-Sahw*. (Alamgiri)

WHAT IF SOMEONE OMITTED *SAJDA-E-SAHW*, APPREHENDING THAT THE SUN MIGHT RISE?

Someone was offering the *Fajr* prayer and made such a mistake which entails *Sajda-e-Sahw*, but the time was so short that if he was to perform *Sajda-e-Sahw*, the sun might rise, then in this case he should not perform *Sajda-e-Sahw*. (Alamgiri)

PERFORMING *SAJDA-E-SAHW* ONLY ON ACCOUNT OF SOME DOUBT

If *Sajda-e-Sahw* had not become due from some one but yet he performed it merely on account of some doubt that it might have become due, then in this case the prayer shall be in order. (Shami)

IF THE *IMAM* FORGOT TO PERFORM *SAJDA-E-SAHW*, THEN IT IS NOT DUE FROM THE *MUQTADI*, EITHER

If *Sajda-e-Sahw* had become due from the *Imam*, but he forgot to perform it, then the *Muqtadis* need not to perform it either. (Alamgiri)

WHAT IF SOMEONE FORGOT TO PERFORM *SAJDA-E-SAHW*, SALUTED AND THEN BROKE INTO LAUGHTER?

If while offering prayers one made such a mistake which entails *Sajda-e-Sahw* but then forgot it and after saluting to the left and right he broke into laughter, then in this case he stands absolved from performing *Sajda-e-Sahw* and his prayer shall be considered as complete. (Alamgiri).

PERFORMING *SAJDA-E-SAHW* ONCE IS A SUFFICIENT AMENDMENT FOR SEVERAL MISTAKES

If someone made several mistakes during prayer, all of which entail *Sajda-e-Sahw*, then performing *Sajda-e-Sahw* once suffices to make up for all those mistakes.

WHAT IF SOMEONE MAKES A MISTAKE WHILE PERFORMING *SAJDA-E-SAHW*?

If while performing *Sajda-e Sahw* one happens to make a mistake and thinks for a while, then yet one will not have to perform *Sajda-e-Sahw*. (Mabsoot)

AN INCIDENT: Once *Imam Muhammad* رحمة الله عليه said to *Imam Kassai* رحمة الله عليه who was a great *Imam* in the field of grammar (and who also happened to be *Imam* Muhammad's

cousin) 'How come that inspite of *Fiqh* being such an important branch of knowledge you did not specialize therein?' *Imam* Kassai replied, 'Anyone who has got sound knowledge of grammar has got the potential to excel in all other sciences, too.' *Imam* Muhammad said; 'very well. I shall ask you a question pertaining to *Fiqh* and you answer it on basis of your knowledge of grammar'.'Ask what ever you please,veplied *Imam* Kassai.*Imam* Muhammad then enquired' about the above injunction, namely what if one happens to make a mistake while performing *Sajda-e-Sahw* and thinks for some time? *Imam* Kassai said that in this case the person will not have to perform *Sajda-e-Sahw* again. *Imam* Muhammad asked; ' From which grammatical rule did you derive the answer to this proposition?' *Imam* Kassai replied, 'I derived the answer from the rule that the diminutive (Tasgheer) cannot be derived from a noun which has already been diminished (*Ism-e-Musaghghar*). *Imam* Kassai's witty reply left *Imam* Muhammad in utter amazement. (Mabsoot)

WHAT IF A TRAVELLER, AFTER PERFORMING *SAJDA-E-SAHW* INTENDS TO BECOME A RESIDENT?

If a traveller, while offering the shortened prayer, makes such a mistake which entails *Sajda-e-Sahw* and after performing *Sajda-e-Sahw* he intends to become a resident, then in this case he will have to offer the full prayer (i.e. four *Rakat*) and also perform *Sajda-e-Sahw* again. (Alamgiri)

SAJDA-E-SAHW IS NO SUBSTITUTE FOR AN OMITTED *RAKAT*

During the Isha prayers the *Imam* offered by mistake only three *Rakat* instead of four. Then he realized that he had omitted one *Rakat*. He therefore recited the *Attahiyyat*, performed *Sajda-e-Sahw* and completed the prayer. In this case the prayer shall not be in order, because *Sajda-e-Sahw* is no substitute for a *Rakat* thus missed. *Sajda-e-Sahw* becomes due in case one omits a *Wajib* item of the prayer, or in case of an undue delay and so forth. (Durr-e-Mukhtar)

WHAT IF ONE DELAYS *SAJDA-E-TILAWAT*?

If during the prayer one happens to recite an *Ayat-e-Sajda*, then one should prostrate immediately. And in case one delays

Sajda-e-Tilawat and performs it alongwith the other Sujood, then in this case one will have to perform *Sajda-e-Sahw*. (Shami)

JALSA-E-ISTERAHAT DOES NOT NECESSITATE *SAJDA-E-SAHW*

Jalsa-e-Isterahat, i.e. sitting for a short while before getting up for the second or fourth *Rakat*, does not entail *Sajda-e-Sahw*. (Shami)

SAJDA-E-SAHW DURING *TARAWIH*

Some people think that *Sajda-e-Sahw* is not to be performed during *Tarawih*. This view however is wrong. If during the *Tarawih* prayer any such mistake is made which entails *Sajda-e-Sahw*, then it is necessary to perform it. (Durr-e-Mukhtar)

SAJDA-E-TILAWAT DURING *RUKU*

If during the *Tarawih* prayer an *Ayat-e-Sajda* comes at the end of the *Sura* or section, then there are two possibilities. One is to perform *Sajda-e-Tilawat* immediately, to get up, recite some more *Ayats* and then go into *Ruku*; and the second possibility is to go into *Ruku* and to intend for *Sajda e Tilawat* as well. This way one will have discharged one's obligation to perform *Sajda-e-Tilawat*, but in this case it is necessary to go into *Ruku* immediately. One should however avoid doing so, because in this case not only the *Imam* but also the *Muqtadis* need to intend for *Sajda-e-Talawat*, and in this case the *Muqtadis* will not know whether and when the *Imam* made his intention. (Shami)

RECITING THE *TASBIH* OF *SALATUT-TASBIH* WHILE PERFORMING *SAJDA-E-SAHW*

If while offering *Salatut-Tasbih* one happens to make such a mistake which entails *Sajda-e-Sahw*, then while performing *Sajda-e-Sahw* one should not recite the *Tasbih* of *Salatut-Tasbih*, i.e. سبحان الله والحمد لله ولا اله الا الله والله اكبر one should rather recite سبحان ربى الاعلى. (Shami)

WHAT IF DURING *RUKU* ONE FORGOT TO RECITE THE *TASBIH* OF *SALATUT-TASBIH* AND RECITED IN THEN DURING *SAJDA*?

If during *Ruku* one forgot the recite the *Tasbih* of *Salatut-Tasbih* and recited it while in *Sajda* (i.e. recited twenty

times سبحان الله والحمد لله ولا اله الا الله والله اكبر instead of ten times), then this does not entail *Sajda-e-Sahw*. Similarly in case one forgets to recite this *Tasbih* during any other *Ruku* and then makes up for it in the next, or in case one recited this *tasbih* fifteen times instead of ten times. In these cases there is no need to perform *Sajda-e-Sahw*, either.

PERFORMING *QAWMA* OR *JALSA* HASTILY

If after getting up from *Ruku* one does not stand fully straight for *Qawma*, or if after sitting up between the two *Sajdas* (*Jalsa*) one does not sit straight, then if one did so inadvertedly one will have to perform *Sajda-e-Sahw*, and if one did so intentionally one will have to repeat the prayer *Sajda-e-Sahw* alone will not suffice. (Shami)

THE SECOND *SAJDA-E-TILAWAT* OF *SURA HAJJ*

According to *Imam* Shafi رحمة الله عليه there are two *Ayat-e-Sajda* in *Sura Hajj* after the recitation of which *Sajda-e-Tilawat* becomes due. (Note: The other *Imams* hold that there is only one Ayat in *Sura Hajj* the recitation of which entails *Sajda-e-Tilawat*). So if a *Hanafi Muqtadi* happens to offer his prayer behind a Shafi *Imam*, then he should follow his *Imam* when he performs the second *Sajda-e-Tilawat* of *Sura Hajj*.

WHAT IF ONE RECITES AN *AYAT-E-SAJDA* IN ONE *RAKAT* BUT DELAYS *SAJDA-E-TILAWAT* TILL THE NEXT *RAKAT*?

If someone recited an *Ayat-e-Sajda* but forgets to perform *Sajda-e-Tilawat*, then in the second or third *Rakat* or whenever he remembers, he should prostrate immediately and perform *Sajda-e-Sahw* in the end. (Alamgiri)

HOW MUCH DELAY IN PERFORMING *SAJDA-E-TILAWAT* ENTAILS *SAJDA-E-SAHW*?

If during prayer someone recites an *Ayat-e-Sajda* then it is incumbent on him to prostrate immediately. If he recites less than three *Ayats* before prostrating, then there is no need for him to perform *Sajda-e-Sahw*. (Durr-e-Mukhtar)

RECITING AN *AYAT-E-SAJDA* REPEATEDLY DURING PRAYER

If someone recited an *Ayat-e-Sajda* during prayer, then prostrated and on getting up from *Sajda* recited the same Ayat

again, then in this case he should prostrate again. (Alamgiri)

WHAT IF SOMEONE RECITES THE *ATTAHIYYAT* DURING *RUKU* OR *SAJDA*?

If someone recites the *Attahiyyat* during *Ruku* or *Sajda* then this does not entail *Sajda-e-Sahw*. (Tahtawi)

MISTAKES MADE WITH REGARD TO THE NUMBER OF RAKATS

WHAT IF SOMEONE SITS AFTER THE FIRST OR THIRD *RAKAT*?

If someone inadvertedly sat down after the first or third *Rakat*, then got up for the second or fourth *Rakat*, then if he sat for less time than it takes to say thrice سبحان الله, then there is no need to perform *Sajda-e-Sahw*, and if he sat for that long then he will have to perform *Sajda-e-Sahw*. (Alamgiri).

WHAT IF ONE OFFERED BY MISTAKE FOUR *RAKAT FAJR* OR SIX *RAKAT ASR*?

If someone inadvertedly offered not two but four *Rakat* of Fajr or six *Rakat* of Asr instead of four, then if he had performed *Qada Akhira* his prayer will be in order and the two additional *Rakat* will be considered as *Nafl*. He will however have to perform *Sajda-e-Sahw* in the end.

OBJECTION: Since it is abominable to offer any optional prayer after the *Fardh Rakat* of *Fajr* until after sunrise, and after the *Fardh Rakat* of Asr until after sunset, one might object that in the above case one will have committed an act of abomination.

REPLY: It is abominable if someone intentionally offers any optional prayer at the said times, but if someone did so inadvertedly, then there is no abomination attached to it.

(Shami)

DOUBTS REGARDING HOW MANY *RAKAT* ONE HAS OFFERED

If one is not sure how many *Rakat* one has offered, then one should think what is most probable and act accordingly. This injunction is for those who frequently find themselves in such a situation. As for him who hardly ever has such doubts, he ought to repeat his prayer. (Durr-e-Mukhtar)

WHAT IF THE *IMAM* OFFERED THREE *RAKAT* INSTEAD OF FOUR?

The *Imam* inadvertedly offered only three *Rakat* in stead of

four and saluted. Some of the *Muqtadis* talked to each other about the *Imam's* mistake, when the *Imam* said اللہ اکبر, got up, offered one more *Rakat* and performed *Sajda-e-Sahw* in the end. Now if the *Imam* did not talk to anyone before offering the fourth *Rakat* his prayer shall be in order ,as shall be the prayer of those *Muqtadis* who remained silent. And those who engaged in conversation, they will have to repeat their prayer.

WHAT IF SOMEONE AFTER HAVING RECITED THE *ATTAHIYYAT* AT THE END OF THE FOURTH *RAKAT*, GETS UP FOR THE FIFTH *RAKAT*?

The *Imam* recited the *Attahiyyat* at the end of the fourth *Rakat* and then by mistake got up for the fifth *Rakat*. In this case *Muqtadis* may decide themselves whether they wish to follow the *Imam* in the additional *Rakat* or whether they wish to remain sitting. The prayer of a *Masbooq* however shall become void. (Kabeeri)

In the case mentioned above, if the *Imam* realizes his mistake before prostrating, then he should sit down immediately and perform *Sajda-e-Sahw*. And if he did prostrate already, then he should also offer the sixth *Rakat* and perform *Sajda-e-Sahw* in the end. Thus the first four *Rakat* will be considered as *Fardh* and the additional two *Rakat* as optional prayer. (Alamgiri)

WHAT IF SOMEONE JOINED THE CONGREGATION WHILE THE *IMAM* WAS OFFERING THE FIFTH OR SIXTH *RAKAT*?

If someone joins the congregation while the *Imam* is offering the fifth or sixth *Rakat* (as a result of the situation mentioned above), then since these *Rakat* shall be considered as optional prayer the *Fardh*-prayer of the new-comer shall not be in order. (Alamgiri)

WHAT IF A TRAVELLER OFFERED THE FULL PRAYER INSTEAD OF THE SHORTENED ONE?

If a traveller, instead of shortening his prayer, offered the full prayer, i.e. he offered four *Rakat* instead of two, then in case he had performed *Qa'da*, the prayer shall be in order, but he will have to perform *Sajda-e-Sahw*, and the two additional *Rakat* will be considered as *Nafl*. And if the traveller acted as

Imam, then in a case as the one mentioned above the prayer of the *Muqtadis* shall not be in order. (Shami)

WHAT IF SOMEONE WAS FULLY CONVINCED OF HIS HAVING OFFERED FOUR *RAKAT* BUT AFTER SALUTATION SOMEONE CREATES DOUBTS IN HIS MIND?

If anyone was fully convinced of his having offered four *Rakat* but after saluting someone insisted that he had offered only three *Rakat*, then in such a case that person should act according to his conviction. The prayer shall be in order and the statement of others shall not be considered as reliable in this regard. (Durr-e-Mukhtar)

WHAT IF WHILE OFFERING TWO *RAKAT NAFL* ONE MADE SUCH A MISTAKE WHICH ENTAILS *SAJDA-E-SAHW*, THEN, AFTER PERFORMING *SAJDA-E-SAHW* ONE INTENDS FOR FOUR *RAKAT*?

In such a case the four *Rakat* shall be in order, but in the end one will have to perform *Sajda-e-Sahw* again. It would however have been better had that person intended separately for the additional *Rakat* rather than to join them with the first two *Rakat*. (Alamgiri)

WHAT IF DURING THE *WITR* PRAYER ONE HAS DOUBTS WHETHER ONE HAD OFFERED TWO OR THREE *RAKAT*?

If while offering the *Witr* prayer someone is not sure whether he had offered two or three *Rakat*, then he should complete that *Rakat* in which he should recite the *Dua-e-Qunut* as well and and perform *Sajda-e-Sahw* in the end. (Alamgiri)

WHAT IF THE *IMAM* HAS DOUBTS WHETHER HE HAD OFFERED ONE *RAKAT* OR TWO?

If while leading the congregation in a prayer consisting of two *Rakat* the *Imam* has got doubts whether he offered one *Rakat* or two and he looks from the corner of his eyes whether the *Muqtadis* are about to get up or not, in short, if he thus causes a situation which requires prompting, then this will not affect the validity of the prayer and neither is there any need to perform *Sajda-e-Sahw*. (Alamgiri)

WHAT IF WHILE OFFERING THE FOUR *RAKAT SUNNAT-E-MUAKKADA* OF THE *ZUHR* PRAYER ONE SALUTES AFTER HAVING OFFERED ONLY TWO *RAKAT*?

Someone intended offer the four *Rakat Sunnat-e-Muakkada* of the *Zuhr* prayer and in the mean time the congregation for *Zuhr* began, so that person concluded his prayer after only two *Rakat* and joined the congregation. In this case he will have to, after offering the *Fardh* prayer, offer the four *Rakat Sunnat-e-Muakkada* again and the two *Rakat* he had already offered will be considered as *Nafl*. (Durr-e-Mukhtar)

WHAT IF SOMEONE OFFERED FOUR *RAKAT TARAWIH* WITHOUT SITTING AFTER TWO *RAKAT*?

If the *Imam*, after offering two *Rakat* of *Tarawih*, gets up for the third *Rakat* and thus completes four *Rakat*, then he will have to perform *Sajda-e-Sahw* in the end. But in this case only the last two *Rakat* will be counted as *Tarawih*. The first two *Rakat* shall be considered as *Nafl*. (Shami)

WHAT IF SOMEONE OFFERED THREE *RAKAT* OF *TARAWIH* WITHOUT PERFORMING *QADA* AFTER THE SECOND *RAKAT*?

Someone intended to offer two *Rakat* of *Tarawih*, but inadvertedly omitted the *Qada* after the second *Rakat* and offered one more *Rakat* after which he sits for *Qada*. In such a case the prayer shall not be in order and will have to be repeated. (Alamgiri)

WHAT IF SOMEONE CONSIDERED HIMSELF TO BE A TRAVELLER WHEREAS HE WAS NOT?

A person set out on a journey, considered himself to be a traveller and therefore shortened his prayer. Afterwards he found out that he had travelled less than 48 miles. In this case he will have to repeat all the prayers offered by him on this journey, including the *Witr* prayer. (Shami)

WHAT IF SOMEONE OFFERED FIVE *RAKAT*?

If someone, after having offered four *Rakat*, performed the *Qada Akhira* and then got up for the fifth *Rakat* bowed and prostrated, and performed *Sajda-e-Sahw* in the end, then the prayer offered by him will be in order and the fifth

Rakat will go waste. And if someone did not sit after four *Rakat* and offered one more *Rakat*, then the five *Rakat* thus offered will be considered as *Nafl* and he will have to offer the *Fardh-prayer* again.

MISTAKES MADE DURING *QADA* AND *ATTAHIYYAT*

WHAT IF DURING THE *QADA ULA* ONE RECITES SOME PORTION OF THE *DUROOD SHAREEF*?

If in a *Fardh*, *Wajib*, or *Sunnat-e-Muakkada* prayer, while performing the *Qada Ula* one recites after the *Attahiyyat* the whole *Durood Shareef* or only as much as اللهم صل على محمد, then one will have to perform *Sajda-e-Sahw*. But not in case one has recited less than that. (Shami)

WHAT IF AFTER PERFORMING *SAJDA-E-SAHW* ONE RECITES *SURA FATIHA* INSTEAD OF *ATTAHIYYAT*?

If during prayer one committed any such mistake which entails *Sajda-e-Sahw* and after performing *Sajda-e-Sahw* one recites *Sura Fatiha* instead of *Attahiyyat* then there is no need to perform *Sajda-e-Sahw* again, but after *Sura Fatiha* one should recite the *Attahiyyat*, *Durood Shareef* and any *Dua-e-Mathoora* and conclude the prayer. The prayer will thus be in order.

(Alamgiri)

WHAT IF ONE RECITES SOME PORTION OF THE HOLY QUR'AN INSTEAD OF THE *ATTAHIYYAT*?

If someone recited *Sura Fatiha* or any other *Sura* instead of the *Attahiyyat*, then there are two possibilities if he had first recited the Holy Qur'an and there after the *Attahiyyat*, then he will have to perform *Sajda-e-Sahw*. And if he had first recited the *Attahiyyat* and thereafter the Holy Qur'an, then in case he did so during the *Qada Ula* he will have to perform *Sajda-e-Sahw* and in case he did so in the *Qada Akhira* he will not have to perform *Sajda-e-Sahw*. (Tahtawi)

WHAT IF ONE OMITTED SOME PORTION OF THE *ATTAHIYYAT*?

If one omitted some portion of the *Attahiyyat*, no matter whether during *Qada Ula* or *Qada Akhira* and no matter whether it was a *Fardh* or *Nafl* prayer, then one will have to perform *Sajda-e-Sahw*. (Alamgiri)

WHAT IF ONE FORGOT TO PERFORM *QADA ULA*?

If while offering a *Fardh* or *Sunnat-e-Muakkada* prayer consisting of four *Rakat* one forgot to perform *Qada Ula* (i.e. sitting after two *Rakat*), then *Sajda e-Sahw* becomes due.

(Durr-e-Mukhtar)

WHAT IF ONE FORGOT TO PERFORM *QADA ULA* DURING AN OPTIONAL PRAYER?

If while offering *Sunnah-e-Ghair Muakkada* or any other Nafl prayer one omitted *Qada Ula* and thus completed four *Rakat*, then according to the established rule (namely that an optional prayer is to consist of units of two *Rakat*) the prayer becomes void.

The honourable jurists however have, on bases of *Istehsaan*, decreed that these four *Rakat* shall be treated as one prayer which shall therefore be in order. The omission of *Qada Ula* however entails *Sajda-e-Sahw*. (Maraaqiul Falaah)

WHAT IF ONE HAD RECITED *DUROOD SHAREEF* DURING THE *QADA ULA* OF AN OPTIONAL PRAYER?

Someone intended to offer four *Rakat Nafl* and while performing *Qada Ula* he recited *Durood Shareef* after the *Attahiyyat*, then this does not entail *Sajda e-Sahw*, rather it is highly laudable to do so. (Durr-e-Mukhtar)

WHAT IF ONE RECITES THE *ATTAHIYYAT* TWICE DURING THE *QADA ULA*?

If someone recited the *Attahiyyat* twice during the *Qada Ula* then this does entail *Sajda-e-Sahw*. (Alamgiri)

WHAT IF ONE RECITES THE *ATTAHIYYAT* TWICE DURING THE *QADA AKHIRA*?

If someone recited the *Attahiyyat* twice during the *Qada Akhira* then this does not entail *Sajda-e-Sahw*. (Alamgiri)

WHAT IF DURING THE *QADA ULA*, ONE REMAINED SILENT AFTER RECITING THE *ATTAHIYYAT*?

Someone remained silent for a while after having recited the *Attahiyyat* in the *Qada Ula*. Now if he remained silent for as long as it takes to perform one *Rukn* of prayer then this entails *Sajda-e-Sahw*. And if he did not remain silent for that long, then he will not have to perform *Sajda-e-Sahw* (Alamgiri)

WHAT IF ONE SALUTES AFTER *QADA ULA?*

If someone, while sitting for *Qada Ula,* inadvertedly salutes towards one or both sides, then on realizing his mistake and without having talked to anyone he should get up immediately to offer the remaining *Rakat,* and perform *Sajda-e-Sahw* as well. (Shami)

WHAT IF ONE FORGOT *QADA ULA* AND THEN REMEMBERS ONE'S OMISSION DURING *QADA AKHIRA?*

If one inadvertedly omitted *Qada Ula* and realizes one's mistake during *Qada Akhira* prior to salutation, then this entails *Sajda-e-Sahw* which one should perform immediately (Durr-e-Mukhtar)

WHAT IF ONE OFFERED HIS PRAYER BEHIND THE *IMAM* AND FORGOT TO RECITE THE *ATTAHIYYAT?*

If a *Muqtadi* omitted inadvertedly the *Attahiyyat* while offering his prayer behind the *Imam* then yet he need not repeat it, nor will he have to perform *Sajda-e-Sahw.* (Shami)

WHAT IF THE *IMAM* OMITTED *QADA ULA* AND GOT UP FOR THE THIRD *RAKAT* AND THEN, ON BEING PROMPTED, SAT DOWN AGAIN?

The *Imam* omitted the *Qada Ula* and got up for the third *Rakat.* Then someone prompted him and he sat down. In such a case he will have to perform *Sajda-e-Sahw* in the end. And according to an authentic statement, inspite of the prayer's validity being unaffected, the *Imam* has not done well. He should not have sat down, rather he should have said سبحان الله so that the other *Muqtadis* get up, too. (Durr-e-Mukhtar, Mabsoot)

SOMEONE WAS ABOUT TO GET UP WITHOUT HAVING PERFORMED *QADA ULA.* TO WHICH DEGREE CAN HE GET UP BEFORE *SAJDA-E-SAHW* BECOMES DUE?

In case one has, after offering two *Rakat,* inadvertedly omitted *Qada Ula* and was about to get up for the third *Rakat,* then in case one's knees still touch the ground, or one has lifted them from the ground but has not stood straight yet, rather one is in a position between sitting and standing, when one realizes one's mistake at that time, then one should sit down immediately and there will be no need for *Sajda-e-Sahw.* And in

case one has stood straight or almost straight, then one should not sit down. In this case one will have to perform *Sajda-e-Sahw* in the end. (Shami)

WHAT IF, WHILE OFFERING THE *TARAWIH* PRAYER, ONE GOT UP FOR THE THIRD *RAKAT*?

If the *Imam*, while offering the *Tarawih* prayer, forgot to sit after two *Rakat* and got up for the third, then in case he realizes his mistake before prostrating, then he should sit down immediately and perform *Sajda-e-Sahw* in the end. (Shami)

WHAT IF ONE RECITED *DUROOD SHAREEF* TWICE?

If while sitting for the *Qada Akhira* one happened to recite the whole *Durood Shareef* twice, or recited from اللهم بارک علی to انک حمید مجید محمد a second time, then this does not entail *Sajda-e-Sahw*. (Shami)

WHAT IF ONE RECITED ONLY HALF *DUROOD SHAREEF*?

If someone recited only half *Durood Shareef* and thereafter *Dua-e-Mathoora*, then as soon as he realizes his mistake he should first complete the *Durood Shareef* and thereafter supplicate. This omission however does not entail *Sajda-e-Sahw*. (Durr-e-Mukhtar)

WHAT IF SOMEONE FEEL ASLEEP AFTER RECITING THE *ATTAHIYYAT*?

If someone fell asleep after reciting the *Attahiyyat* (i.e. during the prayer) and woke up after a short while, then he should perform *Sajda-e-Sahw*. His prayer will be in order. (Durr-e-Mukhtar)

WHAT IF ONE FORGOT TO RECITE THE *ATTAHIYYAT*, BUT RECITED *DUROOD SHAREEF* AND SO ON AND THEN SALUTED?

If someone forgot to recite the *Attahiyyat* but recited *Durood Shareef*, *Dua* and so forth and then salutes , and while saluting he remembers his omission, then he should recite the *Tashahhud*, perform *Sajda-e-Sahw*, thereafter recite the *Tashahhud*, *Durood Shareef*, *Dua* and so on, and conclude the prayer. (Alamgiri)

WHAT IF DURING THE LAST *RAKAT* ONE GETS UP AFTER THE *ATTAHIYYAT* AND THEN SITS DOWN AGAIN?

Someone got up after having recited the *Attahiyyat* (i.e. while performing *Qada Akhira*) and then sat immediately down again, or sat down after reciting something. In both cases he should, right after sitting down, recite the *Attahiyyat*, perform *Sajda-e-Sahw*, recite once more the *Attahiyyat*, then *Durood Shareef* and so on and conclude the prayer.

(Durr-e-Mukhtar)

WHAT IF ONE OMITTED *QADA AKHIRA* AND GOT UP?

If someone inadvertedly omitted the *Qada Akhira* and got up for the fifth or third *Rakat*, prostrated and then realizes his mistake, then he ought to add one more *Rakat*. The six or four *Rakat* offered thus shall then be considered as *Nafl* prayer, and he should not perform *Sajda-e-Sahw* in the end. In this case however, since the prayer offered thus shall be considered as Nafl, he will have to offer the *Fardh* prayer afresh. And if he got up for the fifth *Rakat* and then sat down again for the *Qada Akhira*, then in this case his *Fardh* shall be in order, but he will have to perform *Sajda-e-Sahw*. (Durr-e-Mukhtar, Alamgiri)

WHAT IF ONE RECITED *ATTAHIYYAT* AND *DUROOD SHAREEF* AND THEN REMEMBERED THAT HE HAD TO PERFORM *SAJDA-E-SAHW*?

Someone had to perform *Sajda-e-Sahw* but did not remember to do so until after having recited *Durood Shareef*. In this case, as soon as he remembers he should perform *Sajda-e-Sahw*, then recite the *Attahiyyat*, *Durood Shareef* and so forth and complete the prayer. (Alamgiri)

WHAT IF ONE OMITTED THE *QADA AKHIRA* OF THE *MAGHRIB* PRAYER?

If while offering the Maghrib prayer someone inadvertedly omitted the *Qada Akhira* and got up for the fourth *Rakat*, then in case he realizes his mistake before prostrating, he should sit down immediately and perform *Sajda-e-Sahw*. The prayer will thus be in order. And in case he realized his mistake only after having prostrated, then these four *Rakat* will become *Nafl*, and there will be no need to perform *Sajda-e-Sahw*. He will however

have to offer the *Fardh – Rakat* of the Maghrib prayer again.

(Alamgiri)

WHAT IF DURING THE *QADA AKHIRA* ONE THINKS FOR SOMETIME AFTER HAVING RECITED THE *ATTAHIYYAT; DUROOD SHAREEF* AND SO FORTH?

If during the *Qada Akhira*, after having recited the *Attahiyyat, Durood Shareef* and *Dua* one remains silent for some time before saluting, then this does not entail *Sajda-e-Sahw*.

(Shami)

WHAT IF DURING THE *QADA AKHIRA* THE *MUQTADI* PROMPTS BY SAYING السلام عليكم ورحمة الله?

If the *Imam*, after reciting the *Attahiyyat* in the *Qada Akhira*, got up for the fifth *Rakat*. One *Muqtadi* prompted him by saying السلام عليكم ورحمة الله, then the prayer will be in order. He should however have said سبحان الله as mentioned in the sacred *Ahadith*.

THE *QADA ULA* IS *WAJIB* ALSO DURING THE *WITR* PRAYER

The *Witr* prayer, too, consists of three *Rakat*, just like the Maghrib prayer, and therefore the *Qada Ula* of the *Witr* prayer is *Wajib*, too. So if anyone omitted the *Qada Ula* he will have to perform *Sajda-e-Sahw*. (Shami)

WHAT IF THE *MUQTADI*, WHILE OFFERING HIS PRAYER BEHIND THE *IMAM*, COULD NOT COMPLETE THE *ATTAHIYYAT*?

If the *Imam* has saluted before the *Muqtadi* could complete the *Attahiyyat*, then the *Muqtadi* should recite the remaining portion and salute. And if he omitted *Durood Shareef* and *Dua*, then this is of no consequence. He should salute along with the *Imam*.

And if the *Imam* got up for the third *Rakat*, then yet it is better if the *Muqtadi* completes the *Attahiyyat* before getting up And if he got up without having completed the *Attahiyyat*, then yet his prayer shall be in order. (Shami)

MISTAKES MADE REGARDING THE *TAKBEERAAT*

WHAT IF SOMEONE FORGOT TO SAY الله اكبر?

If anyone forgot to say الله اكبر at the time of proceeding from one *Rukn* to another, or after getting up from *Sajda*, then this omission does not entail *Sajda-e-Sahw*. However if in the second *Rakat* of the *Eid* prayer one omits the *Takbeer* of *Ruku*, then this entails *Sajda-e-Sahw*, but since the congregation for the *Eid* prayer is very big one should not perform *Sajda-e-Sahw*. This is in agreement with a more preferable statement.

(Alamgiri)

WHAT IF SOMEONE REPEATS THE *TAKBEER-E-TAHREEMA*?

Someone commenced the prayer with *Takbeer-e-Tahreema* and recited some portion of the Qur'an. Then he had doubts whether he said الله اكبر at again said الله اكبر and repeated his recites as well in tbeginning of the prayer. In such a case he will have to perform *Sajda-e-Sahw*. (Mabsoot-lis-Surkhi)

IF THE *IMAM* SAT DOWN, INSTEAD OF GETTING UP FOR THE NEXT *RAKAT* HE SHOULD GET UP SAYING الله اكبر

If the *Imam* inadvertedly sat down after the first or third *Rakat*, then on being prompted or realizing his mistake himself he should get up saying الله اكبر. (Kabeer)

Note:- Most of the *Imams* while leading the prayer, do not say the *Takeerat-e-Inteqalia* at the time when they are actually changing their posture. At times they say الله اكبر after the began to shift and at times they say it so quickly that the *Takbeer* ends before they have fully shifted. For instance when going into *Ruku* some say الله اكبر only after thy began to bow, and others say it so quickly that their *Takbeer* ends before they are in *Ruku*, and such is the case when thy go into *Sajda* or get up from *Sajda* to offer the next *Rakat*. This manner of saying *Takbeer* is not according to *Sunnah*. The correct method is to say الله اكبر simultaneously to one's changing from one posture to another, and to end it when one has fully shifted to the next posture some *imams* prolong the *Takbeer* so much that the

sound of اللہ اکبر can be heard even after their having fully shifted prolonging the *Takbeer* to such an extent is abominable, and should therefore be avoided. (Kabeeri)

WHAT IF IN THE SECOND *RAKAT* OF THE *EID* PRAYER, THE *IMAM* BOWED WITHOUT HAVING SAID THE ADDITIONAL *TAKBEERS*?

The *Imam*, while offering the *Eid* prayer, inadvertedly omitted the additional *Takbeers* and went into *Ruku*. While still in *Ruku* he recalls his omission, gets up, says the additional *Takbeers*, bows again and prostrates. In this case the prayer shall be in order and there will be no need to perform *Sajda-e-Sahw* since the congregation for the *Eid* prayer is usually very big. So even in case one makes a mistake which would otherwise entail *Sajda-e-Sahw* there is no need to perform *Sajda-e-Sahw*. (Shami)

WHAT IF DURING THE THIRD *RAKAT* OF THE *WITR* PRAYER ONE OMITTED THE *TAKBEER* AND WENT INTO *RUKU*?

If, while offering the third *Rakat* of the *Witr* prayer one went into *Ruku* instead of saying اللہ اکبر, then on realizing one's mistake stands straight again, says اللہ اکبر and recites the *Dua-e-Qunoot*, then in this case one should not perform *Ruku* again and the complete prayer. And in case one did not stand straight to recite the *Dua-e-Qunoot*, then yet the prayer shall be valid. And in both cases it is incumbent to perform *Sajda-e-Sahw*. (Durr-e-Mukhtar)

WHAT IF ONE OMITTED ONE *TAKBEER* OUT OF THE ADDITIONAL *TAKBEERS* OF THE *EID* PRAYER?

The additional *Takbeers* of the *Eid* prayer are *Wajib*. So if one happens to omit one of them, then this omission entails *Sajda-e-Sahw*. Decrees however are passed to the effect that one should not perform *Sajda-e-Sahw* during the *Eid* prayer, because due to the size of the congregation this might disrupt the people's prayer. (Durr-e-Mukhtar)

WHAT IF WHILE OFFERING THE *EID* PRAYER, ONE SAID ONE OR TWO *TAKBEER* EXTRA?

If the *Imam*, while offering the *Eid* prayer said inadvertedly one or two *Takbeer* extra, then this does not entail *Sajda-e-Sahw*. (Durr-e-Mukhtar)

WHAT IF ONE SAYS اللہ اکبار OR اللہ اکبر؟

Some *Imams* are very careless when pronouncing the *Takbeer*, so for example instead of saying اللہ اکبر they say اللہ اکبار or آللہ اکبر. Both pronounciations are wrong and the prayer in invalidated on account of this mistake. And if one pronounces the *Takbeer-e-Tahreema* like that, then right from the beginning the prayer will not be in order. (Sagheeri Mujtabai)

WHAT IF ONE SAYS اللہ اکبر BEFORE THE *IMAM*?

At times the *Muqtadi*, too, commits such a mistake which invalidates his prayer, for instance if, at the time of commencing the prayer, he says 'اللہ اکبر' before the *Imam* or he says 'اللہ اکبر' before the *Imam* finishes saying 'اللہ'. Beginning the prayer like that is not in order. In such a case the *Muqtadi* ought to repeat his *Takbeer* and intend to follow the *Imam* in the prayer. (Sagheeri Mujtabai)

SAYING اللہ اکبر WHILE STANDING STRAIGHT

It has been seen quite frequently that if the *Imam* is in *Ruku*, late-comers rush to join him in order to get that *Rakat*. They bow so hastily that their *Takbeer-e-Tahreema* finishes when they are in *Ruku*. Joining the prayer thus is not in order. The prayer of one who does so shall not be valid. It is *Fardh* to stand straight for as long as it takes to pronounce the *Takbeer-e-Tahreema*. Only thereafter one should bow for *Ruku*.

(Sagheeri Mujtabai)

A PATIENT, TOO, NEEDS TO PRONOUNCE *TAKBEER-E-TAHREEMA* WHILE STANDING

A patient who is too ill to offer the whole prayer while standing but who has enough strength to pronounce the *Takbeer-e-Tahreema* while standing, will have to do so. Thereafter he may sit down and offer the remaining prayer while sitting. It is not permissible to abandon *Qiyaam* unless this causes the patient severe pain and unbearable diffinculty.

(Sagheeri)

MISTAKES MADE REGARDING *AZKAAR* AND *TASBEEHAAT*

WHAT IF ONE OMITS *TAAWWUZ, TASMIYA* OR *THANAA*?

If while offering the prayer one happens to omit the *Taawwuz, Tasmiya* or *Thanaa,* then this does not entail *Sajda-e-Sahw.* (Alamgiri)

WHAT IF WHILE OFFERING *SALATUT-TASBIH* ONE COMPLETES THE *TASBIH* OF *QIYAAM* DURING *RUKU*?

If while offering *Salatul Tasbih* one forgot the *Tasbih* of *Qiyaam* and recited it during *Ruku* instead, then the prayer will be in order and there shall be no need to perform *Sajda-e-Sahw.*
(Alamgiri)

WHAT IF ONE SAYS بسم الله الرحمن الرحيم DURING *RUKU* OR *SAJDA*?

If during *Ruku* or *Sajda* one said بسم الله الرحمن الرحيم instead of reciting the respective *Tasbih,* then this does not entail *Sajda-e-Sahw.* (Hidaya)

WHAT IF ONE SAYS الله الله OR لا الله DURING THE PRAYER?

If during the prayer one says الله الله due to some occurrence, or strikes himself saying لا الله, then according to an authentic statement the prayer shall be in order and there shall be no need to perform *Sajda-e-Sahw.* (Alamgiri)

WHAT IF ONE SAYS اعوذ بالله OR آمين ALOUD?

If someone says اعوذ بالله or آمين aloud then this does not entail *Sajda-e-Sahw.*

MISPRONOUNCING آمين

If after reciting *Surah Fatiha* someone says اِمِيْنَ or أَمِيْن or أَمِّيْنَ instead of آمين, then his prayer shall be in validated.

WHAT IF SOMEONE ENGAGED IN PRAYER SAYS آمين TO SOMEONE ELSE'S RECITING ولا الضالين?

Someone has, while engaged in prayer heard another person reciting *Sura Fatiha,* and when he said ولا الضالين the person engaged in prayer said آمين. The modern scholars hold that in this case the prayer of the one who said آمين shall be rendered void.

WHAT IF A PERSON ENGAGED IN PRAYER SAYS آمین TO SOMEONE ELSE'S *DUA*?

A person engaged in prayer heard someone else's supplication and said آمین. In that case the prayer of the one who said آمین shall be rendered void.

WHAT IF A PERSON ENGAGED IN PRAYER SAYS آمین IN RESPONSE TO SOMEONE ELSE'S *TASHMIT*?

Two persons were offering the prayer when one of them had to sneeze. A third person who was not engaged in prayer said یرحمک الله to which the two who were offering the prayer said آمین. In this case the prayer of him who sneezed shall be rendered void whereas the prayer of him who did not sneeze shall be in order.

WHAT IF SOMEONE ENGAGED IN PRAYER SAYS یرحمک الله TO A PERSON WHO SNEEZED?

If someone while offering prayers heard a person sneeze and said یرحمک الله to him, then his prayer shall become void. And if someone had to sneeze while offering the prayer and said یرحمک الله to himself, then his prayer shall not be invalidated on account of that.

WHAT IF SOMEONE WHILE OFFERING PRAYERS SAYS الحمد الله ON HEARING SOME GOOD NEWS?

While offering prayers a person received some good news and said الحمد الله. In this case his prayer shall be lost.

WHAT IF SOMEONE WHILE OFFERING PRAYERS SAYS انا لله وانا الیه راجعون ON HEARING SOME BAD NEWS?

While offering prayers a person received some bad news and said انا لله وانا الیه راجعون. So if by saying so he intended to reply to what he had just heard, then his prayer shall not be valid.

CASES OF CONVERSATION THROUGH AYATS OF THE HOLY QUR'AN

1. A person who offers his prayers is being asked what kind of livestock he owns and replies: الخیل والبغال والحمیر.
2. A person who offers his prayers says to another person named Yahya: یا یحیی اخذ الکتاب بقوۃ
3. A person who offers his prayers enquires from another

person named Musa: ما تلك بيمينك يا موسى.

In all the three cases mentioned above the prayer shall be rendered void, inspite of the person engaged in prayers having conversed through nothing but *Ayats* of the Holy Qur'an.

SAYING سبحان الله ON HEARING SOMEONE KNOCK THE DOOR

A person offers his prayer in a room the door of which is closed. Someone knocks the door and asks for permission to come in. the person inside says سبحان الله or لا اله الا الله to let the other know that he is offering his prayers. In such a case the prayer shall not become invalid.

Also in case a *Muqtadi* prompts the *Imam* by saying سبحان الله or لا اله الا الله the prayer shall not become invalid on account of that.

SAYING سبحان الله IN ORDER TO MAKE SOMEONE DO SOMETHING

If while engaged in prayers a person says سبحان الله or لا اله الا الله in order to make someone do something or to prevent him from doing something, then his prayer shall be lost. And if, for that purpose he raises his voice during *Qirat*, then the prayer shall not be lost.

WHAT IF SOMEONE SAYS ANY OF THE FOLLOWING WORDS?

If, while engaged in prayers, someone says 'جل جلاله' on hearing Allah's name, or 'ﷺ' on hearing the Holy Prophet's ﷺ blessed name being mentioned, or he says صدق الله ورسوله when he hears his *Imam* recite the Holy Qur'an, or he repeats the phrases of the *Azan*, or he says لعنه الله or لعنة الله عليه on hearing the devil's name, then in case he said so in order to reply to whatever he heard, his prayer shall be void. And if he said so out of respect for Allah and His messenger ﷺ or to vilify the devil, then his prayer shall not be void. Similarly, in case one says لا حول ولا قوة الا بالله because of worldly thought crossone's mind, then the prayer shall be void. And if one said so to ward off satanic instigations then the prayer shall not be void.

WHAT IF SOMEONE SAYS ربنا لک الحامد INSTEAD OF ربنا لک الحمد?

If someone said in response to the *Mukabbir*'s 'سمع الله لمن حمده' not 'ربنا لک الحمد' but 'ربنا لک الحامد', i.e. pronounces the

fatha over the 'راء' and the 'حاء' like an 'الف', then this shall invalidate the prayer. Prolonging the vowels to such an extent is a grave mistake which causes the prayer to become invalid.
(Shami)

WHAT IF SOMEONE RECITES سبحان ربي العزيم WHILE IN *RUKU*?

If during *Ruku* someone recites سبحان ربي العزيم rather than سبحان ربي العظيم, i.e. pronounces the ظاء as زاء then the prayer shall be void.

Most people are ignorant of this *Mas'ala*. Saying سبحان ربي العظيم during *Ruku* is a *Sunnah* for him who is able to clearly pronounce the ظاء. And a person who is not able to pronounce the ظاء correctly should say سبحان ربي الكريم during *Ruku*.
(Shami)

WHAT IF THE *IMAM* GOT UP BEFORE THE *MUQTADI* COULD COMPLETE HIS *TASBIH*?

If the *Imam* got up from *Ruku* before the *Muqtadi* could recite three times سبحان ربي العظيم, then since following the *Imam* is incumbent on the *Muqtadi*, he too, should raise his head. He should make no delay for the sake of completing the *Tasbih*. (Shami)

WHAT IF SOMEONE SAYS سمع الله لمل حمده?

If someone says سمع الله لمل حمده instead of سمع الله لمن حمده, then according to some scholars the prayer shall become void. Therefore one should take care to pronounce each phrase correctly.

IT IS BETTER FOR THE *IMAM* TO RECITE EACH *TASBIH* FIVE TIMES

It is better for the *Imam* to recite the *Tasbihaat* of *Ruku* and *Sajda* five times each so that the *Muqtadis* can easily recite them three times. (Shami)

Also a person offering his prayer alone would do better to recite each *Tasbih* five times. (Sagheeri)

WHAT IS THE *MUQTADI* SUPPOSED TO DO IF THE *IMAM* OMITTED THE *DUA-E-QUNOOT* AND WENT INTO *RUKU*?

If the *Imam* omitted the *Dua-e-Qunoot* and went into *Ruku*, then if the *Muqtadi* is able to do so he should first recite the

Dua-e-Qunoot and then join the *Imam*. And if there be apprehension that in case he was to recite the *Dua-e-Qunoot* he would not be able to join the *Imam* in *Ruku* then the *Muqtadi*, too should omit the *Dua-e-Qunoot* and go into *Ruku*. If the *Imam*, on getting up form *Ruku*, recalls his omission and recites the *Dua-e-Qunoot*, then there is no need for his performing *Ruku* again. And if he yet bows, and a late-comer joins him in that *Ruku*, then the late-comer will not have got that *Rakat*. And all the above mentioned cases entail *Sajda-e-Sahw*.

WHAT IF SOMEONE RECITED THE *DUA-E-QUNOOT* RIGHT AFTER *SURA FATIHA*, I.E. OMITTED TO RECITE ANY OTHER *SURA* FIRST?

If someone, while offering the *Witr* prayer, recited in the third *Rakat* the *Dua-e-Qunoot* right after *Sura Fatiha*, that means omitted the recital of any other *Sura*, and then during *Ruku* he recalls his omission, then in this case he should get up, recite any *Sura*, thereafter recite the *Dua-e-Qunoot* again, bow again and then perform *Sajda-e-Sahw* in the end. (Shami)

WHAT IF THE *IMAM* BOWED BEFORE THE *MUQTADI* COULD COMPLETE THE RECITAL OF *DUA-E-QUNOOT*?

If the *Imam* bowed before the *Muqtadi* could complete his recital of the *Dua e Qunoot*, then the *Muqtadi* should join the *Imam* rather than completing the *Dua-e-Qunoot*. (Tahtawi)

WHAT IF SOMEONE RECITES THE *DUA-E-QUNOOT* IN THE FIRST OR SECOND *RAKAT*?

If someone inadvertedly recited the *Dua-e-Qunoot* in the first or second *Rakat* of the *Witr* prayer, then he should not recite it again in the third *Rakat*. He will however have to perform *Sajda-e Sahw*. And if someone has doubts whether he is offering the second or third *Rakat* then he should recite the *Dua-e-Qunoot* in that very *Rakat* and then sit, recite the *Attahiyyat* and add one more *Rakat* in which he should recite the *Dua-e-Qunoot* again. (Tahtawi)

WHAT IF ONE REMAINED IN *RUKU* FOR LESS TIME THAN IT TAKES TO RECITE ONCE سبحان ربي العظيم?

It is *Wajib* to stay in *Ruku* long enough of reach limb to be at repose and to be able to recite once سبحان ربي العظيم. If one

inadvertedly omitted doing so, then one will have to perform *Sajda-e-Sahw*, and if one did so intentionally, then one will have to repeat the prayer. (Tahtawi)

WHAT IF ONE OMITTED TO SAY الله اكبر BEFORE RECITING THE *DUA-E-QUNOOT*?

Just as the *Dua-e-Qunoot* is a *Wajib* item of the *Witr* prayer, the omission of which entails *Sajda-e-Sahw*, similarly it is *Wajib* to say الله اكبر before reciting the *Dua-e Qunoot* and the omission of this *Takbeer* entails *Sajda-e-Sahw*, too. (Tahtawi)

WHAT IF SOMEONE RECITES VARIOUS DUAS ALOUD?

If during prayer one recites the various *Azkaar, Tasbeehaat, Duas, Attahiyyat, Durood Shareef* and so forth aloud, then this does not entail *Sajda-e-Sahw*. (Shami)

SAJDA-E-SAHW FOR A *MASBOOQ* AND A *LAHIQ*

A *MASBOOQ* SHOULD NOT SALUTE ALONG WITH THE *IMAM* IN CASE THE LATTER MADE A MISTAKE ENTAILING *SAJDA-E-SAHW*

A *Masbooq* is someone who missed one or two *Rakat* behind the *Imam*. Such a person should not salute along with the *Imam* in case the latter made a mistake entailing *Sajda-e-Sahw*. He will however have to perform *Sajda-e-Sahw* along with the *Imam*.

(Durr-e-Mukhtar)

A *MASBOOQ* INADVERTEDLY SALUTED TOWARDS BOTH SIDES ALONG WITH THE *IMAM*

A *Masbooq* inadvertedly saluted towards both sides along with the *Imam*. Then someone reminded him (of his being a *Masbooq*) and he got up. Now if he got up immediately on being reminded, no matter whether he was reminded verbally or someone pushed him, then his prayer shall be void. And if he got up after a moment or so, or he himself remembered, then his prayer will be in order, but he will have to perform *Sajda-e-Sahw*. (Shami)

WHAT IF A *MASBOOQ* MAKES A MISTAKE WHILE OFFERING THE RAKATS HE MISSED?

If a *Masbooq* while offering his missed *Rakats*, omits any *Wajib* item of prayer, then he will have to perform *Sajda-e-Sahw*.

(Shami)

WHAT IF WHILE OFFERING THE MAGHRIB PRAYER A *MASBOOQ* DID NOT SIT BETWEEN TWO OF HIS MISSED RAKATS?

Someone got only one *Rakat* of the Maghrib prayer and missed two. If such a person, while completing his prayer, does not sit between the two *Rakats* he missed (i.e. does no perform *Qada Ula*), then this entails *Sajda-e-Sahw*. And if he omits *Sajda-e-Sahw*, then he will have to repeat the prayer. (Shami)

WHAT IF A *MASBOOQ* JOINED THE *IMAM* AFTER THE LATTER'S PERFORMING *SAJDA-E-SAHW*?

The *Imam* made such a mistake which entails *Sajda-e-Sahw*,

which he duly performed. Then, while reciting the *Attahiyyat* a *Masbooq* joined the congregation. The *Masbooq*'s thus joining the congregation shall be in order and he will not have to perform *Sajda-e-Sahw* in the end. (Durr-e-Mukhtar)

WHAT IF A *MASBOOQ* JOINED THE PRAYER AFTER THE *IMAM* HAD MADE A MISTAKE?

If a *Masbooq* joined the prayer after the *Imam* had made such a mistake which entails *Sajda-e-Sahw*, then he should follow the *Imam* when he performs *Sajda-e-Sahw*. (Alamgiri)

WHAT IF A *MASBOOQ* JOINS THE PRAYER DURING THE SECOND *SAJDA* OF *SAJDA-E-SAHW*?

Sajda-e-Sahw was due from the *Imam* which he accordingly performed. A *Masbooq* joined the prayer while the *Imam* prostrated the second time, i.e. he joined the prayer during the second *Sajda* of *Sajda-e-Sahw*. In this case the *Masbooq* will not have to make up for the first *Sajda*. (Alamgiri)

WHAT IF A *MASBOOQ* CONSIDERED THE *IMAM'S* SALUTATION PRIOR TO *SAJDA-E-SAHW* THE SALUTATION TO CONCLUDE PRAYER AND TO GOT UP?

If a *Masbooq* did not perform *Sajda-e-Sahw* along with the *Imam* and got up to offer the *Rakats* he missed, then yet he will have to perform *Sajda-e-Sahw* in the end. (Alamgiri)

WHAT IS A *MASBOOQ* SUPPOSED TO DO WHEN THE *IMAM*, A LITTLE WHILE AFTER HAVING SALUTED TOWARDS BOTH SIDES, PERFORMS *SAJDA-E-SAHW*?

Sajda-e-Sahw was due from the *Imam*, but he forgot to perform it. He saluted towards both sides, and the *Masbooq* got up to offer whatever *Rakat* he had missed. In the meantime the *Imam* the *Imam* remembered that *Sajda-e-Sahw* was due from him and prostrated immediately. In such a case the *Masbooq* – provided he had not performed the *Sajda* of the *Rakat* he was offering – should join the *Imam* and complete his prayer after the *Imam*'s salutation.

The *Qiyaam*, *Qirat* and *Ruku* which the *Masbooq* had performed in the meantime shall not count. And in case the *Masbooq* did not perform *Sajda-e-Sahw* along with the *Imam*, then his prayer shall be in order but he will have to perform

Sajda-e-Sahw in the end.

And if the *Masbooq* had already performed the *Sajda* of the *Rakat* he was offering, then he should not join the *Imam*, because if he would join the *Imam* in this case his prayer would be lost. (Alamgiri)

WHAT IF THE *MASBOOQ* DID NOT PERFORM *SAJDA-E-SAHW* ALONG WITH THE *IMAM* BUT WHILE OFFERING HIS REMAINING *RAKAT* HE MADE SUCH A MISTAKE WHICH ENTAILS *SAJDA-E-SAHW*?

If the *Masbooq* did not perform *Sajda-e-Sahw* along with the *Imam* but then, while offering his remaining *Rakat* he made such a mistake which entails *Sajda-e-Sahw* then performing *Sajda-e-Sahw* once in the end shall suffice. The *Masbooq* however will have committed a sin because he got up without waiting for the *Imam*'s salutation. (Alamgiri)

WHAT IF THE *MASBOOQ* SALUTES BEFORE OR AT THE SAME TIME AS THE *IMAM*?

If the *Masbooq* salutes before or at the same time as the *Imam* (without any delay), then this does not entail *Sajda-e-Sahw*. But since mostly the *Muqtadi* salutes after the *Imam*, keeping in view what occurs more frequently, he will have to perform *Sajda-e-Sahw*. (Shami)

A resident when offering prayers behind an *Imam* who happens to be a traveller, shall be like a *Masbooq*.

If a resident offers a prayer of four *Rakat* behind an *Imam* who happens to be a traveller, then he should offer the remaining two *Rakat* after the *Imam*'s salutation.

And if he makes a mistake which entails *Sajda-e-Sahw* then he will have to perform *Sajda-e-Sahw*. And the same injunctions as those for a *Masbooq* apply to him as far as *Sajda-e-Sahw* is concerned. And if he got just one *Rakat* behind the *Imam*, then he should offer the remaining three *Rakat* as follows: first two *Rakats* without *Qirat* and then in the third *Rakat* he should do *Qirat*. (Shami, Alamgiri)

WHAT IF THE *IMAM* MADE A MISTAKE WHICH ENTAILS *SAJDA-E-SAHW*, THEN HIS *WUDHU* BROKE AND HE APPOINTED A *MASBOOQ* AS HIS *KHALIFA*?

The *Imam*, while leading the prayer made such a mistake which entails *Sajda-e-Sahw*. Then his *Wudhu* broke and he made a *Masbooq* lead the prayer on his behalf. In this case the *Masbooq* should lead the prayer, but he should not salute. At the time of salutation he should make a *Mudrik* come forward, who is to perform *Sajda-e-Sahw* and salute after having recited the *Attahiyyat* and so on. And the *Masbooq* should perform *Sajda-e-Sahw* along with him. (Alamgiri)

WHAT IF A *MASBOOQ* HAD PERFORMED *SAJDA-E-SAHW* ALONG WITH THE *IMAM* AND THEN MADE HIMSELF SUCH A MISTAKE WHICH ENTAILS *SAJDA-E-SAHW*?

If a *Masbooq* had performed *Sajda-e-Sahw* along with the *Imam* and then, while offering his missed *Rakats*, he made himself such a mistake which entails *Sajda-e-Sahw*, then he will have to perform *Sajda-e-Sahw* again. (Mabsoot lis-Surkhi)

A *LAHIQ* SHOULD NOT PERFORM *SAJDA-E-SAHW* ALONG WITH THE *IMAM*

A *Lahiq* is a person who began and ended his prayer with congregation, but lost some *Rakat* in between because his *Wudhu* broke or because he went to sleep and so forth.

Such a person should not perform *Sajda-e-Sahw* along with the *Imam*, rather he should sit quiet in the posture of *Qada* until the *Imam*, after performing *Sajda-e-Sahw*, concludes the prayer with salutation. Thereafter the *Lahiq* should get up and offer the *Rakats* he had missed and perform *Sajda-e-Sahw* in the end. And if he had performed *Sajda-e-Sahw*, along with the *Imam*, then yet he will have to repeat it at the end of his prayer.

(Durr-e-Mukhtar)

WHAT IF A *MASBOOQ* INADVERTEDLY SALUTED, MADE *DUA* AND THEN RECALLED THAT HE STILL HAS TO OFFER SOME *RAKAT*?

If a *Masbooq* inadvertedly saluted along with the *Imam*, then supplicated in Arabic and then recalls that he still has to offer some *Rakat*, then if he did not talk to anyone in the meantime, he should get up, complete his prayer, and perform

Sajda-e-Sahw in the end. His prayer will thus be in order.
(Shami)

WHAT IF A *MASBOOQ* FOLLOWS THE *IMAM* WHILE HE OFFERS SOME ADDITIONAL *RAKATS*?

A person joined the congregation for the Maghrib during the *Qada Akhira*, being aware of the fact that it is the *Qada Akhira*, but the *Imam* was under the misconception that may be this is the *Qada Ula*, so he got up to offer one more *Rakat*. So if the *Masbooq* follows the *Imam* in the additional *Rakat* then his prayer shall become void. Similar in case a person joins the congregation while the *Imam* offers some additional *Rakats*. Such a person will not have discharged his obligation, no matter whether the *Imam* performs *Sajda-e-Sahw* in the end or not. (Durr-e-Mukhtar)

SHOULD A *MASBOOQ* RECITE ALOUD DURING A *JAHRI* PRAYER OR NOT?

When a *Masbooq* gets up to offer the missed *Rakats* of a *Jahri* prayer (after the *Imam*'s salutation) then it is up to him, he may recite aloud if he wishes to or recite inaudibly. But in the first case he should somewhat lower his voice.
(Durr-e-Mukhtar)

IF THE *IMAM'S* PRAYER IS NOT VALID, THEN THE *MASBOOQ'S* PRAYER SHALL NOT BE VALID, EITHER

A *Masbooq* joined the congregation for *Fajr* while the *Imam* recited the *Attahiyyat*. After the *Imam*'s salutation he got up to offer the remaining prayer. Afterwards he learnt that the *Imam's* prayer was not valid for any reason. In this case the *Masbooq*'s prayer shall not be valid either and he will have to offer it again. (Shami)

IF THE *IMAM'S* PRAYER WAS DEFECTIVE THEN YET THE *MASBOOQ'S* PRAYER SHALL BE IN ORDER.

Sajda-e-Sahw was due from the *Imam*, but he did not perform it. The prayer remained defective, so the *Imam* got up to repeat it, in this case the *Masbooq* should not break his intention, rather he should complete his prayer, because the *Imam* repeated the prayer only to receive its full reward, and a prayer repeated for this reason shall be considered as

optional prayer. And a person intending to offer his *Fardh* – prayer cannot join a prayer thus repeated, either.

A *MASBOOQ* SHOULD IN THE *QADA AKHIRA*, RECITE ONLY THE *ATTAHIYYAT* ALONG WITH THE *IMAM*

During the *Qada Akhira* a *Masbooq* should only recite the *Attahiyyat* along with the *Imam*, and he should recite it so slowly that he finishes it when the *Imam* salutes. And in case he finishes the *Attahiyyat* before the *Imam*'s salutation he may either remain silent, or recite the *Kalima-e-Tashahhud*, i.e. اشهد ان لا اله الا الله واشهد ان محمدا عبده ورسوله or he may recite the whole *Attahiyyat* again. (Kabeeri)

WHAT IF A *MASBOOQ*, DURING THE *QADA AKHIRA*, RECITED *DUROOD SHAREEF* AND *DUA* AS WELL?

If a *Masbooq*, during the *Qada Akhira*, recites not only the *Attahiyyat* but also *Durood Shareef* and *Dua-e-Mathoora*, then this does not entail *Sajda-e-Sahw*.

A *MASBOOQ* JOINED THE PRAYER AFTER THE *IMAM* HAD SAID السلام

If a person joins the prayer after the *Imam* had said السلام but before his saying عليكم ورحمة الله then his thus joining the congregation shall not be in order because the prayer ends with the 'meem' of 'السلام'. Therefore such a person should offer his prayer individually and not consider himself a *Muqtadi*. (Shami)

IF SOMEONE JOINED THE CONGREGATION BEFORE THE *IMAM*'S SALUTATION, THEN HE SHOULD GET UP AFTER HAVING RECITED THE *TASHAHHUD*.

The *Imam* was just about to salute towards the right side when a *Masbooq* arrived and joined the prayer. In this case the *Masbooq* should not get up immediately after the *Imam*'s salutation, rather he should first recite the *Tashahhud* and then get up. (Shami)

HOW SHOULD A *MASBOOQ* COMPLETE HIS PRAYER?

A *Masbooq* got only one out of four *Rakats*, i.e. he missed three *Rakats*. How is he to complete his prayer? He should recite *Sura Fatiha* and any other *Sura* in the first *Rakat*, then perform *Ruku*, *Sajda* and *Qada*. In the second *Rakat*, too, he

should recite *Sura Fatiha* and any other *Sura*, and in the third *Rakat* he should recite only *Sura Fatiha*. (Shami)

WHAT IF A RESIDENT GOT ONE *RAKAT* BEHIND THE *IMAM* WHO HAPPENS TO BE A TRAVELLER?

If the *Imam* is a traveller and the *Muqtadi* a resident who joined the *Imam* in the second *Rakat*, then he is to complete his prayer as follows, two *Rakats* he is to offer without *Qirat*, i.e. he should recite only *Sura Fatiha*, and in the third *Rakat* he is to recite *Sura Fatiha* as well as any other *Sura*. (Shami)

WHAT IF A RESIDENT JOINED THE *IMAM* WHO HAPPENS TO BE A TRAVELLER DURING THE *ATTAHIYYAT*?

If a resident joined the *Imam* who happens to be a traveller during the *Attahiyyat*, then he is to complete his prayer as follows, two *Rakat* only *Sura Fatiha* and in the third or fourth *Rakat* he is to recite *Sura Fatiha* as well as any other *Sura*.

(Shami)

WHAT IF A RESIDENT JOINED THE *IMAM* WHO HAPPENS TO BE A TRAVELLER RIGHT FROM THE BEGINNING?

If a resident offers his prayer right from the beginning behind an *Imam* who happens to be a traveller, then after the *Imam*'s salutation he should offer the remaining two *Rakat* in which he is to recite only *Sura Fatiha*. (Shami)

WHEN SHOULD A *MASBOOQ* RECITE THE *THANAA*?

A *Masbooq* should recite the *Thanaa* when he gets up to offer his missed *Rakats*. And if the *Imam* is reciting aloud when the *Masbooq* joins him, then he should not recite it, and if the *Imam* is reciting inaudibly, then he may recite it, and when he gets up to offer his missed *Rakats*, then he should recite it again, and if the *Masbooq* joins the *Imam* while he performs *Ruku* or *Sajda*, then he should recite the Thanaa right after the *Takbeer-e-Tahreema*. (Durr-e-Mukhtar)

IF A *MASBOOQ* JOINS THE PRAYER WHILE THE *IMAM* PERFORMS *RUKU*, THEN HE SHOULD FOLD HIS HANDS AFTER THE *TAKBEER-E-TAHREEMA*

The *Imam* is performing *Ruku* or *Sajda* when a late-comer arrives and joins the prayer. The late-comer should fold his hands after *Takbeer-e-Tahreema* and then go into *Ruku* or *Sajda*.

and if he did not fold his hands, then yet his prayer shall be in order. (Bahrur Raiq)

WHEN JOINING THE *IMAM* IN *RUKU* THE *MASBOOQ* SHOULD AFTER *TAKBEER-E-TAHREEMA*, SAY THE *TAKBEER* FOR *RUKU* AS WELL

When a *Masbooq* joins the *Imam* while the latter is performing *Ruku*, then the masnoon way of joining the *Imam* is that the *Masbooq*, after *Takbeer-e-Tahreema*, says the *Takbeer* for *Ruku* as well. And if he said only the *Takbeer-e-Tahreema* and went into *Ruku* without saying the *Takbeer* for *Ruku*, then yet he will have got that *Rakat* and his prayer shall be in order.

(Durr-e-Mukhtar)

SHOULD THE *MUQTADI* SALUTE ALONG WITH THE *IMAM* OR SHOULD HE FIRST COMPLETE *DUROOD SHAREEF* AND *DUA*?

If during the *Qada Akhira* the *Imam* salutes before the *Muqtadi* was able to complete *Durood Shareef* and *Dua-e-Mathoora*, then yet he should salute along with the *Imam*. If however he could not even recite the whole the *Attahiyyat*, then he should salute only after he completed it. (Shami)

WHILE OFFERING THE *WITR* PRAYER THE *MUQTADI* SHOULD BOW EVEN THOUGH HE HAS NOT RECITED THE WHOLE *DUA-E-QUNOOT*

In the month of *Ramadhan* the *Witr* prayer is being offered with congregation. If in the third *Rakat*, after reciting the *Dua-e-Qunoot*, the *Imam* goes into *Ruku* before the *Muqtadi* could fully recite it, then the *Muqtadi*, too, should bow rather than complete the *Dua-e-Qunoot*. Whatever he could recite thereof shall be sufficient. The *Wajib* has been discharged.

(Shami)

WHICH *SURA* IS A *MASBOOQ* SUPPOSED TO RECITE WHEN THE *IMAM* HAD RECITED *SURA NAAS*?

Someone joined the Maghrib prayer during the second *Rakat* in which the *Imam* recited *Sura Naas*. In such a case the *Masbooq*, when offering his missed *Rakat*, may recite whichever *Sura* he likes, because the regulations concerning *Qirat* while completing one's prayer are the same as at the time of commencing the prayer. (Durr-e-Mukhtar)

HOW IS A *LAHIQ* SUPPOSED TO COMPLETE HIS PRAYER?

Someone offered two out of four *Rakat* with the *Imam,* then his *Wudhu* broke and he went to make fresh *Wudhu.* When he returned the *Imam* was performing *Qada Akhira,* or he was offering the third *Rakat.* Now the *Lahiq* should first offer his missed *Rakat* without *Qirat,* and then join the *Imam,* provided he has not yet concluded the prayer. And if he joined the *Imam* first and offered the *Rakats* he missed after the *Imam's* salutation, then his prayer shall be in order, but it is abominable and sinful to do so. (Durr-e-Mukhtar)

A *LAHIQ* SHOULD NOT PERFORM *SAJDA-E-SAHW* ALONG WITH THE *IMAM*

A *Lahiq* is not supposed to follow the *Imam* when the latter performs *Sajda-e-Sahw,* rather he should keep sitting quietly until the *Imam* concludes the prayer. And when he gets up to offer his missed *Rakats,* then he should perform *Sajda-e-Sahw* in the end. And if he had performed *Sajda-e-Sahw* along with the *Imam,* then he will have to repeat it after completing his prayer. (Durr-e-Mukhtar)

A *MASBOOQ* JOINED WHILE THE *IMAM* OFFERED THE THIRD *RAKAT* OF THE *WITR* PRAYER

If during *Ramadhan* someone joined the congregation while the *Imam* offered the third *Rakat* of the *Witr* prayer, then, in case he got the whole *Rakat,* he should recite the *Dua-e-Qunoot* along with the *Imam.* He will not have to repeat it afterwards. And if he joined while the *Imam* was in *Ruku,* then yet he will not have to recite the *Dua-e-Qunoot* afterwards.

(Maraaqiual Felaahi)

WHAT IF A *LAHIQ* HAS DOUBTS REGARDING HIS *WUDHU* AND HE THOUGHT FOR A WHILE?

A person's *Wudhu* broke while he was offering the prayer so he went to take fresh *Wudhu.* On the way he had some doubts, thought for some time and then he performed ablutions. The delay thus caused shall entail *Sajda-e-Sahw.* (Alamgiri)



GLOSSARY

Adab (pl. Aadaab)	etiquettes
Asr	afternoon prayer
Attahiyat	a certain prayer to be recited in Qada
Awsaat-e-Mufassal	The Suras from Sura Tariq to Sura Zilzaal
Ayat-e-Sajda	a verse entailing Sajda-e-Tilawat
Dua-e-Qunoot	an invocation recited in the third Rakat of the Witr prayer, before Ruku
Durood Shareef	sending blessings on the Messenger of Allah sallallahu alaihi wa sallam
Fajr	dawn prayer
Fardh (pl.Faraaidh)	any act which is absolutely obligatory
Fatwa (pl. Fatawaa)	verdict
Fiqh	jurisprudence
Ibadat	(acts of) worship
Isha	night prayer
Jahri prayers	prayers in which the Holy Quran is being recited aloud, i.e. Fajr, Maghrib, Isha
Jalsa	sitting between the Sajdas
Jalsa-e-Isterahat	sitting shortly after the first or third Rakat before getting up for the next Rakat
Khurooj bi San'ih	terminating the prayer by any action of one's own
Lahiq	a Muqtadi who got the prayer from the beginning but then missed one or more Rakat because he fell asleep or because his Wudhu broke and so forth
Maghrib	evening prayers
Masala	injunction, preposition, regulation
Masbooq	a Muqtadi who joined the congregation late and thus missed one or more Rakat.

Mudrik	a Muqtadi who offered the whole prayer behind the Imam
Muqtadi	someone who follows the Imam in prayer
Mustahabb	a laudable, praiseworthy act
Qada	sitting after two Rakat for reciting Attahiyat
Qada Akhira	last sitting
Qada Ula	first sitting
Qawma	standing straight after Ruku
Qirat	recitation of the Holy Quran
Qisaar-e-Mufassal	the Suras from Sura Zilzaal up to the end
Qiyaam	standing
Rakat	one unit of prayer consisting of Qiyaam, Qirat, Ruku and two Sajdas
Rukn (pl.Arkaan)	pillar
Ruku	bowing, genuflexion
Sajda	prostration
Sajda-e-Sahw	prostration for lapse
Sajda-e-Tilawat	prostration for recitation
Salatut Tasbih	an optional prayer to which great merits have been ascribed
Sirri prayers	prayers in which the Holy Quran is being recited inaudibly, i.e. the Zuhr and Asr prayers
Sunnat	established practice of Allah's Messenger sallallahu alaihi wa sallam
Taawwuz	seeking refuge with Allah from he accursed devil by saying for instance *Auzoo billahi minash Shaytanir Rajeem*
Takbeer	extolling Allah by saying *Allahu Akbar*
Takbeerat-e-Inteqalia	Takbeer to indicate change of posture
Takbeer-e-Tahreema	Takbeer at the time of commencing prayer

Tarawih — a prayer consisting of twenty Rakat to be offered after Isha, throughout the whole month of Ramadhan, which is a strongly emphasized Sunnat and the omission of which is sinful

Tasbeeh — glorifying Allah by saying *Subhanallah*

Tashmit — saying *yarhamukallah* in response to someone's praising Allah after he sneezed.

Tasmiya — Saying *Bismillahir Rahmanir Raheem*

Thanaa — a certain prayer to be recited at the beginning of the prayer, right after Takbeer-e-Tahreema beginning with *Subhanak Allahumma*

Tiwaal-e-Mufassal — the Suras from Sura Hujuraat up to Sura Burooj

Wajib (pl. Wajibaat) — acts which are of obligatory nature

Witr — three Rakat of prayer to be offered after Isha, the nature of which is wajib

Wudhu — ablution

Zuhr — noon prayer